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The Pastor

JULY,
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The Pastor

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• NUMBER

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THE COVER: A church at Centerville, Massachusetts. Photograph by Samuel Chamberlain of Marblehead, Massachusetts.

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Your Right to Say It

***BERTY OF THOUGHT IS THE LIGHT OF THE SOUL"*—Voltaire**

The Pastor

R: News comes that THE PASTOR is eplaced with another magazine. The elease was rather scanty in indicat- reasons for the change.

's wrong with THE PASTOR? I read ind it stimulating and useful. I feel ne of the best publications of the at present. Its editorial independ- id critical perspective help to keep ur toes.

new publication will have to do an nt job to measure up to THE PASTOR.

FRED REESE

rt, S. C.

Is Unimportant

OR: . . . We are all enjoying THE here. I hope . . . new General Con- plans won't affect the *kind* of work e doing so well. I just don't care the form, just so we continue the d work now evident.

ALFRED B. HAAS

University Theological School son, N. J.

Found It Good

OR: What goes with the publications? the general pattern of THE PASTOR ntinue, and your direction of it. I ound it to be good.

GEORGE P. HEDLEY

College and, Calif.

s It Continues

OR: . . . I don't know what is going pen to THE PASTOR. I hope it won't always seemed to me one of the cellent things The Methodist Church oduced.

C. STANLEY LOWELL

ington, D. C.

Articles of Reform

OR: In reading THE PASTOR I have an organ in the church that is will- d feels obligated, to print the articles rm. In the May issue there are two ial note. "Signs of Sickness in the list Ministry" [p. 2] and "A Meth- lan of Communion" [p. 25] are con- ons which re-express the facts of inistry and deep concern for wor-

attempt of W. Maynard French to Holy Communion into its central n the church is thoughtful and con- ve. It does not smack of "medieval antism" but tells of the contempo- sness of this sacred celebration. It t we need.

other article (by Larry A. Jackson) me new hope and challenge in be- coming a minister. Its honesty is shocking and its criticism helpful. I will continue to read.

HAL H. HARGREAVES

Union Theological Seminary
New York, N. Y.

Index in August Issue

The current volume of *The Pastor* will be concluded with the issue of August, 1956, which will be the final edition of this magazine. *The Pastor* will be continued in a new publication titled *The New Christian Advocate*, to be published in Chicago by The Methodist Publishing House beginning in October. There will be no September issue of either publication.

The annual Index to *The Pastor* which normally appears in the July issue will be published this year in the August issue. The August issue will be Number 12 of Volume 19, and the Index will be complete for this volume.

Was Kilde Fair?

EDITOR: Reading the article, "Heresy in Milwaukee" [Apr., p. 8] I wondered if Mr. Kilde had been entirely fair with the idea of the Virgin Birth. So far as the trial in Wisconsin is concerned, I have no comment. Likely the author is accurate in his report, though I do not appreciate his cynicism in places. Also, since I am not a biblical literalist, I have nothing to say . . . to his view of biblical authority.

But as to his treatment of the Virgin Birth, I feel impressed to make these comments:

1. To affirm that this is ". . . neither a great historical doctrine, nor by itself profound theology . . . " is seriously open to question.

2. The "silence" of Paul, Mark, and John is doubtfully as significant as the author indicates.

3. The implications in his reference to the "Syriac" Matthew Gospel are actually erroneous.

4. To regard the idea of the Virgin Birth as a "recent emphasis" occasioned by modern Fundamentalism is simply not true.

5. To parallel the birth of Jesus with myths concerning the birth of other men is generally rejected by competent scholarship.

6. The comment that the "virgin birth was not dignified enough to mention" (by Paul and John) is an unfair exhibition of the author's prejudice, a prejudice which has unwholesome suggestions concerning the sacredness of the birth of our Lord. . . .

CLAUDE THOMPSON

Candler School of Theology
Emory University, Ga.

Affirms Virgin Birth

EDITOR: Having read the article "Heresy in Milwaukee," by Clarence Kilde [Apr., p. 8], and being a Methodist honest to my convictions, a Christian not ashamed of the Word of God, I take exception to his article as being unscriptural and misleading for the consumption of our weaker brothers.

Men since the beginning of time by their own ego have challenged the Bible as being the inspired Word of God. They have tried and also written many of their own philosophies and in some cases men have followed these ideas of man. Still man has never come up with a book like the Bible. . . .

As a Methodist I heartily agree with the second article of religion, not because it is in our Articles of Religion, but because it is scriptural, and I am happy that The Methodist Church stands for the truth. . . .

I cannot see . . . why any Christian would defend men who do not believe in the Virgin Birth, when it is denying the truth of the Bible. . . .

DAVID W. SADLER, JR.

New York, N. Y.

Where Does This Lead?

EDITOR: Your editorial recently concerning the choice of Social Security [Apr., p. 12] contained every point about it except the one which I think concerns us most of all, and that is the relation of the minister to the State.

Our bishop, after a recent tour of South America, came back with an increased belief in the importance of the separation of Church and State, and with Bishop Kennedy I would heartily agree.

Where in the discussions on the matter of Social Security for ministers has there been recently a search into the question of what this means to us who would lead the Church of Christ in the important privilege of guide and sometimes spokesman of Judgment for the State?

JARVIS P. BROWN

First Methodist Church and Wesley Foundation
Tucson, Ariz.

Protests Proxy Prayers

EDITOR: . . . It seems "accepted" and "expected" that all public prayer is the private prerogative of the preacher. Many of the laity seem to feel that there is a right and wrong way in which the Deity can most appropriately and successfully be approached; thus it is advisable to leave this responsibility to him who has the "know how" and is adroit in the manipulation of the king's English.

(*Continued on page 47*)

The Role of the Modern Minister

A critical look at the varied functions which may be demanded of today's clergyman and his unique role in the community.

By PAUL B. MAVES

IN WHAT WAY can one expect the Protestant clergyman to be more competent than any other person in the community? What particular role or roles can he be expected to play in society, and in relation to the other helping and healing professions in the community?

To some the clergyman is the walking personification of conscience, one who reminds a person of his misdoings, one to whom one apologizes for not attending church more often, or for not being a very good Christian.

To others the clergyman is a wet blanket whose presence casts a pall over the conversation, a bluenose, a professional busybody, a do-gooder, thought of in the same category as the Boy Scout who had some difficulty in helping the old lady across the street because she did not want to go.

Still others think of him as being unearthly good, far above all impure thoughts and deeds, a Sir Galahad in a round collar, the ideal lover or husband or son, the projection of a wish, the compensation for a void. Some have a sentimental picture of him as a kind of ornament at baptisms, weddings, and funerals.

To those, however, who are positively related to the church, the clergyman may be the representative of their church, the symbol of all that it means in their lives, the spokesman for their faith. To still others he is a good friend, known and beloved as a person, a role not without honor, since Jesus himself was known as the friend of sinners and publicans.

Pastoral Relations Committees usually seek paragons of excellence in preaching, able money raisers, go-getters in recruiting members, indefatigable callers, and "a good man with young people."

It is little wonder that clergymen themselves are often confused about their role, and that those responsible for training the clergymen are divided in their opinions about the kind of training ministers need.

New Testament Terms

What role or roles may be demanded of us from the standpoint of our faith? Perhaps an analysis of the words most commonly encountered, particularly those in the New Testament, will be helpful in clarifying the role of the clergy.

One of the terms found in the New Testament is *witness.* Only one sect makes much use of this term today, and it holds that all members are witnesses for Jehovah and, therefore, all are clergymen. The risen Lord conferred this term upon his disciples. We think of a witness in its legal terms as one who beholds a transaction or who testifies for a party in a lawsuit. But the term is enriched for us if we recall that the Greek word is *martys,* from which we derive our word "martyr."

The word *minister* comes from a Latin root meaning "assistant." This is often the word used to translate the Greek *diakonos,* which means "servant" and from which we derive "deacon." It seems clear that every follower of Christ is to be a minister; every person is called upon to serve God. As ministers, along with all committed persons, we are helpers or servants of Christ. To be a minister is not to have a distinctive function or a superior role.

There are diversities of gifts and functions, however, as Paul pointed out. Otherwise a social organism could not be effective. In Ephesians 4:11 he details these functions, although it is not clear that he intended this list to be exhaustive. *And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers. . . .*" In 1 Corinthians 12:28 hi varies in its order.

The *apostles* were originally twelve who had been chosen by J and the twelve had the symbolic sig cance of the twelve tribes of Israel link between the old and the new c nants. When Judas defected, one chosen by lot to replace him. Then claimed the title on the basis tha too, had seen Jesus.

The word "apostle" has the conn tion of "ambassador," "special en "one who represents the sender." in his second letter to the Corinth says, . . . *God . . . through Christ onciled us to himself and gave us ministry of reconciliation . . . entru to us the message of reconciliatio we are ambassadors for Christ . .* 18-20). Who is "us"? Is this not dressed to the whole congregation

It is true that when one is picke be sent, he should be the best repre tative of his king or his country. more crucial the mission, the carefully should the ambassado chosen.

The word *priest* comes from the "presbyter," which in turn m "elder." In the early stages of the velopment of a religious commu priests as a special class do not So in ancient Israel. So in the apos church. The heads of the clans, elders, the wise men performed priestly functions.

In time these functions which been given to them because of status were inherited by their so those adopted as their sons. The p is the guardian of the tradition, leader in the celebration of the munity history, the one who repre the people in the performance o cultic rites.

We cannot ignore the *bishop* in list. The word, of course, comes "episcopus" which means "overs There has been much dispute abou office of the ministry, which is tioned only five times in the New T ment.

Paul states their qualification Timothy 3:2-7) and seems to have pected that in every city there sh be an overseer or elder. We can sp late that at first he would be the preacher in charge of a single co gation, and then later of all the co gations in a single city. Today the ponents of one tradition have it every clergyman is a bishop; those have a different tradition hold th bishop is one who has superintend over an area.

What about *workers of mir healers, helpers?* Here is a role a function we have ignored, subme

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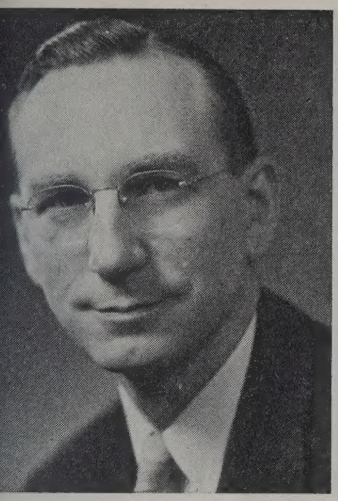
PAUL B. MAVES *is associate professor of Religious Education, Drew Theological Seminary, Madison, N. J. He is editor of* The Church and Mental Health *(Charles Scribner's Sons, 1953).*



ressed in most of our Protestant
es, leaving the sects to work in
ld. An age of rationalism had no
r miracles, and literalism in bib-
terpretation tarred miracle with
ius of magic, superstition, and
ousness.

Paul Tillich has reminded us
miracle is a sign-event which
beyond itself to the ground of be-
it that we no longer expect any-
significant to happen in the
n, nor see anything as pointing to
rnal in the work of the Church?
s why science now works the
es?

gymen are often called *pastors* or
rds of the flock. The term "shep-
is rich with meanings and sug-
of a complex relationship. In
riptures it is used mainly with
nce to the Messiah himself. But
find the people called the sheep
flock, and we do have the story
n's Gospel of Jesus telling Peter
his sheep. What is more natural
nat those who do the work of the
n caring for the flock should be
"shepherds."

inistration and pastoral care be-
gether. As pastors we are shep-
of the flock. As administrators
lp the congregation to organ-
lf in such a way that its purposes
most effectively achieved, so that
erson may make his maximum
bution and receive from the fel-
p the maximum benefit. The cure
vidual souls takes place in a re-
ive fellowship. In the history of
nurch the cure of souls and the
ine of the congregation have
ne.

speaking in tongues we can leave
modern poets, artists, musicians,
eologians among us, and when we
empted to cultivate speaking in tongues for its own sake or as an academic camouflage, we had better look to Paul's injunctions about it. Speaking in tongues is good when it glorifies God, but edification is better.

The word *clergyman* comes from the Greek *klerikos,* from which we also derive "clerk." This seems to indicate that he is a learned man, one who is educated enough to keep records. Here we find echoes from the old covenant, for this was the function of the scribes.

Generally in our evangelical tradition we prefer to think of ourselves as *preachers* or *prophets* or *teachers,* these being one role. Jesus was called both prophet and teacher. In this role we speak for God, we interpret his will, we discern the signs of the times, that we might bring God's judgment upon the present situation, remembering all the while that it is we who stand directly under the judgment. Perhaps the term *evangelist* has to be linked to these three, for is not the preacher and prophet and teacher of the God who was incarnate in Christ also a bringer of good news?

What He Is Not

After this cursory survey of what the New Testament suggests a clergyman is, we can make a list of what he is not.

He is not a professional "good" man. He is not to be judged by any standard which is not equally binding upon any other Christian, except that from him to whom much is given, much is expected. Unless in his own life he is able to demonstrate some of the fruits of the Spirit, however, it would seem that he cannot be a teacher of others.

He is not a guardian of morals for the community or a director of sanctions against the transgressors; nor a judge or ruler over the acts of others. As an interpreter of values and goals, and as pastor and administrator, however, he will have to deal with moral concerns and with those whose morals violate the standards of the community. But as he deals with moral matters he will remember how Jesus dealt with the woman taken in adultery, how he called publicans to follow him, and how he ate with sinners.

What now can we say to the question with which we started? In what way is the clergyman to be regarded as more competent than any other man in the community?

As witnesses we must have participated in a situation where something significant actually happened, and we must be prepared to stake our reputations and our lives on the truth of our testimony. This underscores the primary importance of a personal experience of redemption or regeneration.

As ministers committed to the ministry of Christ, we must be able to humble ourselves following our Lord, who thought it not beneath him to take on the form of a servant. This underscores the necessity of becoming mature enough that we do not have to serve and defend our own egos to the exclusion of all else.

As apostles we must be the best possible representatives of our King and his Kingdom. We must practice the arts of diplomacy, cultivating friends, studying the language and the culture and the history of those to whom we are sent, that we may more effectively win friends for Christ. This underscores the need for understanding and skill in the field of human relations, lest persons be lost through our clumsiness.

As priests we are the guardians of a tradition and leaders in the celebration of our life within that tradition. We are the custodians of the cultus, knowing the function of the rites of our religion and skilled in their administration. This underscores the need for understanding our liturgy so that we may be more than adjuncts to a prayer wheel.

As preachers, prophets, and teachers we have a story to tell which is Good News and judgment alike. We must make plain the Word of God for all men to hear and understand, that some might believe and be saved. This underscores the necessity of knowing the Bible, church history, and theology, so we might interpret rightly our faith; and of being able to communicate with many kinds of persons.

As pastors and administrators we will help to organize the congregation in such a way that God's will may be done and that his holy name will be more worthily magnified. This means that the individual must be related to the group and that the group must be formed with the individual in mind. It underscores the need for mastering the skills of pastoral care, administration, and group work and of making these three things one.

As friends, friends of God and friends of Christ, we participate in a redemptive fellowship which sustains us even as we help to sustain it, from which we receive even as we give to it. This underscores the need to learn how to establish and maintain warm, intimate, durable relationships in the larger community such as those which exist in the family.

So the role of the clergyman is not one, but many, and to play that role successfully in the service of Christ is an art. It requires imagination, flexibility, and a will to answer God's call rather than convenience.

Time for a Newer Evangelism

The church is ripe for a new quality of evangelism based on day-by-day cultivation and education. This pastor believes an increase in membership will follow inevitably.

By J. LESTER McGEE

THE BASIC philosophy of Christian evangelism has made two transitions in my lifetime and is now undergoing a third.

The Asbury, Moody, and Sunday revivalism lasted several generations, waning and burning anew as its embers were fanned by a long succession of evengelists, great and small. I was born just in time to see the fading of that era of evangelism.

The postwar twenties and thirties, with their social and economic upheavals, demanded a newer and broader evangelism. Science was coming to full flower. Education was calling for more sophisticated ways of bringing people into the Church.

As a consequence, evangelism underwent drastic overhauling in most of the Christian world. Now in retrospect we see how we erred in judgment if not in intention. Instead of modulating evangelism's appeal and modifying its methods, we actually mollified its offensive strength and thus lost for awhile all semblance of true evangelism. Those two decades were the "dark ages" in the history of evangelism.

Then another world holocaust sent up in smoke all illusions of the coming of the Kingdom by education, legislation, and socialization. An inventory of our scorched earth revealed moral wantonness and spiritual dirth on social and national levels, as well as religious stagnation within the Church. By our newly acquired scientific genius we had developed unlimited resources for religious mechanics but had lost the one source of spiritual dynamics. A vigorous Christianity might have helped avert that dark chapter in the world's history.

The Streamlined Approach

But the Church rebounded and quickly recaptured the evangelistic fervor it had so disdainfully discarded. Fortunately, the pendulum could not swing back without carrying with it broader emphases, fresh approaches, and streamlined techniques.

This emerging new evangelism seemed scripturally pure, intellectually respectable, and scientifically sound. It had finesse, symmetry, and power because it wedded the old passion for souls to a new pattern of skills. Thus evangelism was redeemed.

Pulpit evangelism was re-emphasized. Visitation evangelism was re-established, and educational evangelism was revitalized. There was no longer ill feeling between Christian evangelism and Christian education. Each recognized the other as indispensable, and itself as the catalytic agent of the other.

The Methodist Church immediately sensed the arrival of the psychological moment for meticulously organized, professionally promoted, church-wide visitation evangelism missions and crusades. Despite much justified criticism, these crusades were valuable, and opened the door to a continuing evangelism almost unthinkable a few years back.

Perhaps our greatest error at that time was in not developing a corresponding mass evangelism program. The amazing success of Billy Graham in this field enables us to see this. Whatever you think of the validity of Billy Graham's evangelistic theology, you must admit the vitality of his evangelistic therapeutics.

Critics of this era of flamboyant, big-time evangelism must realize that these movements were not only religious in origin. They were sociologically and psychologically inspired. They belonged to the abnormal times in which they were launched. No other conceivable evangelistic maneuvering could have been so adroit in attracting attention and awakening the Church to fields so white unto harvest.

Their day, however, was short-lived. They appeared at the striking of God's clock, served their hour, and departed.

Minus Ballyhoo and Gimmicks

Now there dawns a new era of ev gelism, or rather, an era of *newer* ev gelism, divested of ballyhoo, haran and grandiose gimmicks, but brin with it all good motives and method the past.

We now have the pattern for everyday, every week, every sea evangelistic program in the l church—less spectacular, less spora and less glamorous, of course; but m lasting, more penetrating, and m glorious.

Evangelical Christianity is on threshold of a millennium of evange tic opportunity that may yet save world. I base this optimism on one disputable fact. Throughout Method there has come the ringing realiza that true evangelism is no longer a *grammed activity* but a *pervasive centuation* of the Great Commissio every church organization and chu function.

To say that we plan to major on ev gelism this season or this week w be as ridiculous as the Union Pa Railroad announcing that this wee plans to major on transportation. Union Pacific program is transportat every year, every day. The Chur program is evangelism, yesterday, day, and forever.

This means inspiring every pas every church, and every layman to that the sanely evangelistic church, gardless of its denomination, is the p ple's church today. A local church v a sincere interest in and sensible c cern for unchurched people will att the attention and win the admiratio the community. And such will bec God's Church for this hour and gen tion.

The average Methodist minister

J. LESTER McGEE *is pastor of the Methodist Church at Junction City, Kan. This paper was prepared for the Kansas Area Planning Conference at a meeting last year.*

ase his personal effectiveness and
en the influence of his church up
per cent, to say nothing of the in-
ble increase in membership, by
y adding the quality of unfeigned
gelistic passion to his life.

are now ready for a long-range
am of education and cultivation
e values of local church evan-
n, rather than the piped-down,
typed crusade of which many pas-
nd churches are tiring. When min-
and laymen became well inocu-
with an evangelistic concern, they
eek the correct evangelistic strat-
or the times.

hort Cuts

he tell us there are short cuts to
ssive evangelistic results. But the
ented approach, whether in the
of prayer, preaching, or program-
is a presumption on the pace of
loving of the Spirit. If the pastor
ocal church have caught the spirit
ngelism, and are willing to accept
uggestions of expert leadership,
g to them their own resourceful-
these elements will come spon-
usly in proper sequence. They will
ave to be primed by pressure and
otion.

Methodist Church has service
ies for counsel, and adequate
e materials for guidance in all em-
s. They ought to be fully utilized;
the last analysis a thorough and
enting evangelistic program in the
church must be inimitably con-
l, chartered, and worked right
by the pastor and the congrega-

not want to appear hypercritical
evangelistic missions, attendance
les, prayer vigils, and other spec-
r movements instigated by our
of Evangelism. But I do question
isdom of continuing this type of
elism indefinitely. We will not in
usand years "crusade" and "mis-
e" hundreds of struggling little
odist churches into the plodding,
y-day evangelism which is neces-
o win the family next door, the
down the road, and the youth on
ext block.

every big-time plan we concoct,
ould devote twice that energy to
g the minister in the small church
ere on the periphery of greatness
restige. Neither this pastor nor
urch is able to derive much bene-
m these campaigns because each
cient in the spiritual and technical
-how for it.

average Methodist preacher is
nincompoop. He is not lazy or
But he is either discouraged or
cal about evangelism. He has struggled long against insurmountable odds, winning comparatively few new members. He has seen the normal evangelistic effort fizzle into futility, while a secular society moves slowly away from the church he loves. No wonder he and his church have forsaken evangelism for less frustrating and more rewarding activities!

The task of inspiring and training the minister, the local church Commission on Membership and Evangelism, and the entire membership is the one big imperative of the moment. Conference boards and district superintendents, as well as the Board of Evangelism and the seminaries, should begin now to initiate the educative and inspirational processes for transmuting evangelism from the general to the specific, for the making of "natural evangelists" out of pastors and lay leaders.

Overworked Phases

At least three overworked phases of past programs must be minimized:

(1) *Regimentation.* This is necessary to a degree and expected in our system, but it is dangerous if excessively practiced.

(2) *Standardization.* Every handed-down plan should possess enough elasticity to encourage rather than stifle individual initiative and genius.

(3) *Commercialization.* The stigma of revivalism was the evangelistic honorarium. The stigma of the evangelistic mission was the overloaded materials order blank and the inevitable service charge.

I should like to see a long-range cultivation made in a district, conference, or area, having a cross section of all types of churches, and its progress charted and critically analyzed. It ought to be an all-inclusive, all-embracing, all-season local church program of evangelism in which no theoretically workable type of evangelism would be disparaged until thoroughly tested.

There should be initial suggestions to pastors and local churches in policy, procedure, and methodology. Clinics and workshops may be held in local churches to create an evangelistic conscience. The actual program, however, should develop from within and vary according to the particular situation. Never should it be at cross purposes with other interests and emphases of the church. Its spirit should permeate and give spiritual vitality to every other cause.

True evangelism is never in conflict with any other legitimate Kingdom function, and a genuinely evangelistic church will be everything else a church ought to be.

The Belfry Bat

Dear Cousin Cave Bat,

The Bishop is head over pulpit gown in getting the staff back together and on the proverbial ball. The staff retreat is being planned, the staff work schedule is being set up, the staff work responsibility is being divided. It's staff this and staff that!

I wonder if the parishioners know the real purpose of a church staff. The Bishop says that a church staff can be one of two things:

1. It can be like a staff that someone leans on for support. Sort of a crutch idea. The church member who says "That's what we hire a preacher for" is a member of this school of thought.

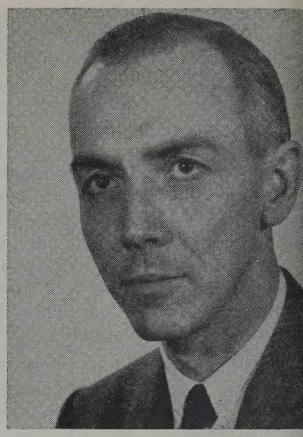
2. Or it can be like the staff with which Moses struck the rock and caused the water to gush forth. The church member who looks at the staff in this way is truly Protestant. He reasons thusly, "The church staff must strike the rock, but I must help dig the well. Together we can make things real wet around here."

The Bishop quips: Praise the Lord for the Moses tribe!

Nocturnally yours,

Belfry Bat

The Christian and His Car



A teacher of Christian ethics feels that traffic safety is directly related to the Christian faith.

By HENRY E. KOLBE

THE CHRISTIAN religion claims to be concerned with the whole life of man.

Approximately 36,000 persons die and 1,250,000 are injured each year in the United States as a result of motor-vehicle accidents.

The coincidence of these two facts—the Christian claim on the one hand and the automobile casualty record on the other—suggests a problem to which the Church may well pay attention.

The Church has been concerned with the common good of humanity since its earliest days. It was largely under the influence of Christian men and women, though not always of the Church as an organized institution, that many significant and moral advances have been brought about during the Christian centuries.

In Christian pulpits and church schools the Christian concern for righteousness and human welfare is regularly voiced. Yet one of the major social ills is given attention only in incidental ways.

The problem of traffic safety has not been studied in the light of basic Christian religious and ethical principles. Why not? Is our faith not concerned here too? Why must the Christian conscience be dulled just as this point?

There is no lack of public interest in what is known as "education for traffic safety." The increase in driver-training courses in schools indicates the seriousness of this concern. Safety posters are common, and safety campaigns and safe-driving days are familiar to us all.

Churches and churchmen share in these projects. Most often, however, they simply reflect the appeals and arguments of the general community.

These projects are frequently on the level of ordinary prudence or self-interest. We are all familiar with such slogans as: *Drive carefully: the life you save may be your own.* Or the appeal may be to the sportsman's sense of fair play: *Give the children a brake.*

The horror of accidents is portrayed by the "And Sudden Death" type of approach. Other moralistic appeals are well known: *If you drink, don't drive; If you must have one for the road, make it coffee.*

Moralistic Appeals Fail

These appeals in themselves are not bad. The difficulty is that they are neither particularly effective nor distinctively Christian. In recent interpretations of human behavior psychologists have stressed a truth known long ago (at least since Paul wrote Romans 7): Direct moralistic appeals or exhortations, even those directed at self-interest, most often fail in their intended purpose.

Significant or distinctive contributions toward the solution of the problem cannot, therefore, be expected as long as the Christian concern for traffic safety remains on the levels of good advice, prudential appeal, the technique of the scare. The intended goal cannot be achieved by adding to the list of hortatory appeals another one to obey the Golden Rule.

What then can be done? Are Christians to rule out their faith as a relevant factor in the approach to so serious a problem? By no means! Although certain apparently "direct" methods of approach are not likely to be of much avail, there is a contribution which the faith can make.

Christian religion does not provide convenient sets of rules or concrete principles by which social or ethical problems can be solved. The faith not be neatly tied up into bund maxims or techniques. The pe contribution of Christian faith t problem, therefore, is not that direct moralistic approach.

The most basic approach to the lem is the apparently indirect making the total faith experience Christian more meaningful. Conte rary Protestant interpreters are agreed that the essence of Chri ity does not consist in sets of values or ideals but in a faith rel ship to Jesus Christ.

One does not become a Christi living the good life; rather one is vated toward the good life, towar manifestation of love to others, be he is a Christian. This reflects the of events in the Gospels, where t vitation "Come" precedes the mands "Go, love, serve."

Christian ethical concerns are in Christian evangelism. Where calling to the faith and the educat the faith have not been adequately ried out, the command to live ou implications of the faith must inev meet with little success. Witho sense of calling to faith in Christ without an understanding of what a faith means, one will not be conc even to know what specifically tian kinds of action may be.

From the deepening of faith emerges a new sensitivity of spi new turning of concern toward neighbor and his *total* welfare. On no more do these things by a she of unaided will than he can by t thought add cubits to his statur remove inches from his waistline!

Christian social and moral prin which are not grounded in Chr faith and devotion must inevitab scarcely more than echoes of the dential maxims of the surrounding

HENRY E. KOLBE *is associate professor of Christian Ethics at Garrett Biblical Institute, Evanston, Ill.*

or a sanctification of the conven- morality and social concerns of eneral community.

istian principles of action, and the ls based upon them, are seen in true perspective in the light of ian faith-devotion. *Then* comes me for the application of more c precepts, of which there is sure- lack in Christian teachings. To ncient question of Cain, *". . . am I rother's keeper?"*—which is re- l in the question of the lawyer nterrogated Jesus, *". . . who is my or?"*—there comes the ancient r both of Leviticus and of Christ, *You shall love your neighbor as elf."*

bors on the Highway

he light of Christian conceptions ghbor-love, one then knows that when he drives his car he is called ey this command. Jesus' story of Good Samaritan involves a man was injured on the highway, h not, of course, by a car.

man whose sensitivities toward have been awakened as a result ristian faith knows that pedes- on the street, drivers of other and passengers in his own are ors in the Christian sense of this He knows, too, that love is not y sentimental verbal profession tual and active care for the wel- f that neighbor.

not difficult to trace through the ations of this basic Christian doc- for the problem of traffic safety. olves concern for mechanical safe- orn and weak tires, defective s, poorly focused or burned-out Negligence at these points causes tragic accidents. Anything which rectly and so tragically affects cannot be "merely mechanical." s not the faith and the following n who said *". . . Let the children to me. . . ."*—by which he most as- y did *not* mean "Kill them so they me to me in heaven"—speak to us these mechanical matters?

re is the manner in which one ly operates his car. The medieval gians who put pride at the head ir lists of sins had an insight sup- l by moralists and psychologists ny ages since. He who boasts of g at high speeds, or of his ability ive his way out" of potential ac- situations, gives a deadly form ression to pride. Now, as in Eden, n that destroys is a derivative of *ybris* which has been man's most on form of rebellion against God. *u shall not kill."* The original in- f this commandment was prob- he prohibition of murder, or kill- member of one's own tribe or other in-group. To confine the commandment thus, however, is to narrow its meaning too sharply. For does not he who kills, injures, or simply endangers another by reason of the prideful and selfish thoughtlessness which he manifests in speed and carelessness come under this commandment too?

One is not exempted from the command merely because the instrument of potential destruction is not an ancient sword or spear but a modern automobile.

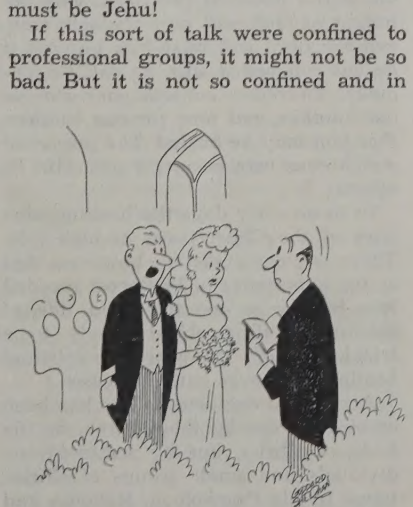
Up to this point attention has been confined to principle as given expression in precept. There is, however, another way of teaching principles—the way of example, whose significance as a factor in education no one will question.

The precepts which one endeavors to teach others—in this case the slogans for safety or the principle of neighbor-love as expressed on the highway—are aimed at bringing forth certain understandings and types of conduct responses. Example brings forth imitation which, when good, supports and strengthens the precept.

The bad example, on the other hand, may elicit the wrong kind of responses and habits. In this case, the example and the precept are opposed, and rarely in such cases does the precept fail to come off second best. This implies that Christian adults interested in traffic safety must become increasingly concerned for the examples they set in their own use of automobiles.

It may be well to consider the minister in this respect. If my own experience and observation are representative, it is rare indeed, when ministers meet together, that several do not speak with pride of their own fast driving. At times one gets the idea that the patron saint of the Christian clergy must be Jehu!

If this sort of talk were confined to professional groups, it might not be so bad. But it is not so confined and in many communities the clergy has a well-known reputation for fast driving. Consider some actual cases.



"I refuse to answer on the grounds that it might incriminate me!"

A high-school boy describes the thrill of riding to a youth rally with his pastor, who "hit nearly a hundred miles an hour" on the road. A young minister tells an MYF group that he allowed himself just ten minutes to drive ten miles over the narrow and winding road between churches on the parish, and that he usually made it. What sort of example do they set as pastors and guides of youth?

Clergymen sometimes expect their "cloth" either to keep them from receiving traffic tickets or else to minimize or perhaps waive the penalty. Is it not odd that we, who speak so often in condemnation of corruption in business or politics, actually share in corruptive practices?

It is true that the minister is engaged in the Lord's work and that "the king's business requires haste." It is also true that we are "free from the law." But there are few occasions where the demand for speed is so great as to warrant disregard of ordinary canons of public safety.

Although Paul spoke of freedom from the law he (nor has any responsible Christian interpreter since his time) did not claim that the Christian is therefore freed from responsibility. Quite the contrary, the Christian who is free from the law is under bondage to love. This involves an even greater sense of responsibility for the safety and welfare of the neighbor.

This applies not only to the minister but to all Christians seriously concerned about relating their professed faith to their actual living. The observation of traffic laws and regulations is not a high level of expectation. But it is at least a minimum below which he who is at all serious about the Christian life will not permit himself to fall. Beyond this minimum, there is the matter of care and courtesy which the law cannot require.

In relating Christian faith and practice to the problem of traffic safety, then, the Christian will, as part of his devotion to Christ, seek not only to avoid harming the neighbor but actively to promote his welfare. He will see in the very existence of the neighbor a claim laid upon him by God.

He will know both Cain's question and the answer which as a Christian he is called to make to it. This neighbor-love will then seek means of expression in every aspect of life.

This, of course, will include the way in which one maintains and operates his car. No one who is seriously concerned with the Christian way can do less.

Spiritual Healing Today

The popularity of modern "faith healers" and a personal need to come to grips with spiritual healing spurred this pastor to seriously consider the place of healing in the Christian ministry.

By GRIFFIN E. LLOYD

I HAVE COME to believe that the vacuum of faith evidenced by the great inflow of the lame, the halt, and the blind to the many "faith healers" is far more an indictment of the Church and its ministers than a reflection on the medical profession.

I am coming to believe that God has been and is ready to release through his Church mighty and marvelous powers of healing in co-operation with and yet beyond the work of medical science. The most normal and wholesome place for the release of these powers is through the minister and people of local congregations.

In light of this my conscience disturbs me more and more. If there are only a few persons who could and would be healed by God if I and my people were really in tune with Him and had the faith to allow His healing powers to flow through us, then we are failing them and God that they are not healed. The haunting burden of these thoughts becomes heavier when I think of and visit one of my church members who is dying with cancer.

Jesus' Healing Ministry

The work of healing the sick was a very important part of the ministry of Jesus. Call to mind some of the individual healings described in the Gospel record: the cleansing of a leper, the cleansing of ten lepers, the woman with a flow of blood, the man by Bethesda's Pool, the blind man at Bethesda, blind Bartimaeus, the man born blind, the woman whom Satan had bound, the man with dropsy, Peter's mother-in-law, the man with the withered hand, and many others.

These, of course, are only a few of the persons Jesus healed, for the record indicates that eighteen times great multitudes came to Jesus, *and he laid his hands on every one of them and healed them.* Jesus never refused to cure any person who came to him, and for him there were no incurables.

When we come to that period in the Early Church described in the Acts of the Apostles we find that some of their acts were acts of healing. Peter and John healed the lame man at the Gate Beautiful, some were cured by the shadow of Peter, and others by *handkerchiefs or aprons* that were carried away from Paul's body to the sick. Ananias restored the sight of Saul, Peter healed Aeneas of palsy, Paul healed a cripple at Lystra.

Further indication of the important place of healing in the New Testament Church is found in the famous passage in James, 5:13-16:

Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects.

In those early days the healing ministry of the Church was at high tide. There is clear evidence, however, that as the experience of Pentecost receded into history so too the flood tide of spiritual healing ebbed slowly to a trickle, though the work of spiritual healing has never entirely ceased.

Across the centuries it has has been carried on not by the Church, as the body of Christ, but by scattered individuals and small groups of Christians. In his *Psychology, Religion and Healing* (Abingdon Press, rev. ed., $5.00), Leslie D. Weatherhead marizes what happened during succeeding centuries:

"Even as early as the end of the century a change had come ove Church. There was no longer a solidarity in the face of a pagan Division had weakened the Ch power. Slackness in discipline an of faith had lowered her spiritua tential. Controversy, heresy and tasy had lowered the spiritual tem ture. Individual Christians seeme here and there, to bring back hea the sick, but the power of the fellowship had departed."

In the last century the phenom Lourdes and the Christian S movement have held the spotlig attention in this field.

One of the most fascinating an vincing recent studies of Lour Ruth Cranston's *The Miracl Lourdes* (McGraw-Hill, $4.50). tells briefly the story of a numb the "incurable cases" who wer stantaneously and permanently h as authenticated by the indepe Medical Bureau at Lourdes.

There can be no doubt that ma markable cures of physical illness taken place and do occur at Lo However, the percentage of cu very low. Mrs. Cranston report "the Medical Bureau at Lourde fairly complete records of 1,200 which it recognizes as being 'in cable under scientific and n laws.'" Leslie Weatherhead say "at least ninety-eight out of every dred sick persons who visit Lo come back uncured."

Christian Science Movement

Christian Science is without the best known and most strongl ported of the modern moveme healing through religion.

In his book mentioned Weatherhead presents a balance amination of the Christian S movement. He does not doub cures occur but he believes that main "the successes of Ch Science are 'lucky hits' in the re a spiritualized psychological med

Weatherhead believes that "thi named movement could make a needed contribution to Ch thought and to the practice Churches. The vogue of Ch Science shows that it can make contribution and that other deno tions are not making it. The succ Christian Science is a challenge Churches. And the answer to that lenge is for other Churches to more effectively those truths wh behind Christian Science practice

For many years now peri

GRIFFIN E. LLOYD *is pastor of the Methodist church in Clanton, Ala. The paper from which this article is abridged was presented to the Andrew Sledd Study Club of the Alabama Conference in April of this year.*

ıealers" have wandered about
ted States. In recent years their
, popularity, and publicity seem
grown considerably. Among the
ominent are Oral Roberts, from
costal Holiness background, and
oe, who was ordained by the
ly of God Church.
magazine called Oral Roberts
S.'s newest religious comet"
1, 1955). Well over two million
in the U. S., South Africa, and
ia have heard him speak. He
y conducts faith healing meet-
r 300 radio and 115 TV stations.
ks, tracts, and two magazines,
circulation of five million, are
and wide.
sands of people claim to have
ıred in his services. No doubt
them are cured. Recently, how-
oberts has been meeting with
criticism. Some have accused
dishonest methods of publicity.
a campaign in Phoenix, Arizona,
of ministers offered to pay
or any proof of divine healing.
ame to claim the offer.
res of Jack Coe were carried in
rch 5, 1956, issue of *Life* maga-
. 63]. He had been jailed in
because a woman brought suit,
g him with practicing medicine
a license. He had instructed
emove the braces from the legs
hree-year-old son who had had
he child's condition grew worse.
Pitts' remarks in the Spring,
sue of *Religion in Life,* made
eference to Oral Roberts, are
of most of the popular "faith
" He says, "The evangelist is a
entalist, indeed an ultra-funda-
st, although—unlike some
ent fundamentalists—he does
ack those who are more liberal
religious opinions and attitudes.

"Oral Roberts' theology is somewhat crude, and is unacceptable to many of us. Some of the statements I have heard him make strike me as arrant nonsense and would not survive any intelligent examination. On the other hand, some of his utterances have the authentic ring of genuine religion, and must be heart-warming to all true believers. Obviously the evangelist is a man of immense power. . . ."

A New Approach

Alexis Carrel has done a great deal to help convince physicians and scientists, as well as the general public, that spiritual healing is worthy of investigation and research.

Writings of men like Carrel have helped to bring about a radical change in the basic concepts of men in both medicine and religion, and have helped to open the whole field of psychosomatic medicine. Carroll A. Wise, in his *Religion In Illness and Health* (Harper & Brothers, $3.00), accurately describes the prevailing attitudes of a few years ago and the new approach to the illnesses of man. He says:

"The basic difference between the new and the old conception of illness and health lies in their view of the nature of man. The older point of view was materialistic and mechanistic in its approach and divided the body into many parts, attempting to understand each part as a separate unit without considering its relationship to other parts or to the whole. There was no consideration of man-as-a-whole. . . .

"We have, for the first time in history, a scientific approach to problems of illness and health which not only offers a basis for a consideration of the relation of religion and health, but which makes such consideration imperative."

Weatherhead's *Psychology, Religion and Healing* is the sanest, most comprehensive study in spiritual healing to be found. The popular London minister bases his conclusions on twenty-five years of inquiry and experience. For many years he has offered intercession in each Sunday evening service for specific and described cases of illness, physical and mental.

There are other highly respected persons and groups who have been carrying on an increasingly effective ministry of spiritual healing. John Gaynor Banks devoted the last thirty years of his life to helping the Church revive her full ministry of spiritual healing. He founded and directed the Order of St. Luke, which publishes a monthly journal of Christian healing called *Sharing.*

Bishop Austin Pardue, of the Episcopal Diocese of Pittsburg, has led in expanding the work of spiritual healing in his area. Several years ago he appointed a "Healing Commission of the Diocese." Now more than twenty-two of the churches of the diocese are participating in a healing ministry.

Glenn Clark and a number of others associated with him have for years been experimenting in and writing helpfully about spiritual healing. Among these friends are Frank Laubach, Starr Daily, Roland Brown, Agnes Sanford, Louise Eggleston, and Genevieve Parkhurst. The last two have been prominently associated with the Spiritual Life Movement of the Methodist Woman's Society of Christian Service.

Albert E. Day, executive director of the Disciplined Order of Christ, has been carrying on a ministry of spiritual healing. A "Healing Service of Worship and Intercession" is conducted every Wednesday at 11 A.M. in his church, the Mount Vernon Place Methodist Church in Baltimore, Maryland.

The National Council of Churches has since 1938 had a Commission of Religion and Health which has brought together representatives of the healing professions to consider with religious leaders the interrelations of health and religion. Interest has grown so fast that in 1948 a Committee on Spiritual Healing was set up.

Indicative of the rapidly growing interest in this subject are the four excellent articles on spiritual healing in the Spring issue of *Religion in Life.* The basic attitude plainly evident in all of the articles is both surprising and gratifying.

My firm belief is that God is ready to release through his Church great powers of healing in co-operation with and yet beyond the work of medical science. The most wholesome place for the release of God's healing powers is through the minister and local congregations. This, of course, is precisely what we are instructed to do in the fifth chapter of James.

Weatherhead is right when he says: ". . . there is a spiritual power to heal which has not been withheld. It has only been unappropriated. The slow development of our spiritual receptivity and insight hinder the recovery of thousands who could be healed by true spiritual healing.

"When the Church returns to her early devotion to Christ and creates united fellowships, even faintly like the small body of men who went out in the power of the Risen Christ and His Spirit to turn the world upside down, then a power more potent to heal than any atomic bomb to destroy will once more surge through sick souls and minds and bodies."

General Conference High Lights

THERE is a lumbering quality about Methodism's General Conference as it struggles to get under way. A spectator, seeing it go through the pangs of organization and ceremony in its early sessions, wonders if the conference will ever accomplish anything in the time allotted for its meeting.

In contrast with this is the almost breakneck speed with which our highest legislative body comes to its end. Once the conference gets past the big items—quadrennial program, World Service Budget, special reports—it moves with lightning rapidity through the calendar.

Yet when one reflects on the conference he is able to see that a lot has been accomplished (See digest in June issue, pp. 14-17). Minneapolis, 1956, will be remembered as a conference which took definite action on a number of difficult problems. The assembled representatives appeared to be in a certain mood, which some would describe as reckless, others as determined. The conference gave many a staff member of a Methodist agency—or his special interest—the proverbial "ax." One board secretary was heard to express the desire to "psychoanalyze" the 1956 General Conference. There would be plenty of grist for his mill, at that.

Perhaps the first thing for which the conference will be remembered is its action on the complex issue of race. In our humble opinion the conference acted in the best and most positive way it could have under the circumstances.

The conference proposed an amendment to the Constitution of our church which will, if approved by the required number of annual conferences, simplify the procedure whereby a local church may transfer from one annual conference to another and whereby an annual conference may transfer from one jurisdiction to another. The effect of this amendment will make possible voluntary integration of white and Negro churches at all levels where this is desired. Transfers will be possible where the door is open. There will be no forced integration, just as now there is no forced segregation in The Methodist Church.

The early days of the conference were tense. Representatives from various sections of the church had come to Minneapolis with their minds fixed in ways that made opposite viewpoints on racial issues seem irreconcilable. But viewpoints were transformed. Heads and hearts were brought together in a way that none could have foreseen. As the final action was taken and the delegates stood to applaud, many felt that the Holy Spirit had moved among them.

A lay delegate from North Carolina summed up what happened in a most adequate way: "When I left home ten days ago, I had what I thought was an unchangeable determination to oppose anything that would tamper with the organizational structure of our church. But as I sat together with five other members of this subcommittee, representing every geographical section of our country, starting with, it looked diametrically opposed ideas, something happ Humbly I think the Spirit of God moved in that g We came to a unanimous agreement."

The quadrennial plan, with two main thrusts far reaching one. It is a plan, first, to help Met local churches to help themselves to become mo fective and more efficient in the work of makin Christian witness. While the goals were stat bureaucratic jargon, that is what the words n Second, the plan is to strengthen Methodism's e tional program, especially through its church-r colleges. These goals will, we think, be welcom pastors generally, especially the first one. They been calling for a four-year plan concentrating c work of the local church for a long time. Now th portunity to see what can be done on the local c level, with the resources of Methodism's ge agencies at their disposal, is here.

The complaint we hear most from pastors acro church is that they get too many publications ar much mail from church agencies. We think the plaint to a great extent has been justified. Steps taken by the 1956 General Conference to correc situation. Pastors will welcome the news tha periodicals now coming from various agencies c church are to be replaced by a single free, local c program journal for pastors and local church le The Commission on Promotion and Cultivatio been given the task of producing the new jour

The new church paper program, for which the odist Publishing House is responsible (June pages 14-15), calls for replacement of THE PASTO *Christian Advocate* with a new monthly publi to be called *The New Christian Advocate*. Ther be also a new monthly publication for families *Together*. If we are honest we must admit that w reluctant to see THE PASTOR go. More will be said this next month. The Methodist Publishing Ho seeking to give Methodists—ministers and lay me —a better church paper program than ever b This editor, along with many others, is now at giving his best to the task.

Many items of General Conference legislatio to do with the ministry. Perhaps the most excitin the granting of full clergy rights to women o same basis that men are granted clergy rights. U our favorite columnist (Emory Stevens Bucke, day Morning"), we look with favor on this a While we believe that a woman's place is in the we see no reason why she should be arbitrari stricted from a calling to the Christian ministry a conference rights if she is fully qualified.

There was also legislation affecting supply pa the pension program, and other interests of min

The General Conference of 1956 was sometim citing, sometimes dull. There were many colorfu dramatic moments, as when the Crusade Scholars presented. For delegates and staff there were long hours and much hard work. Now the churc the task of assimilating and interpreting the wo the conference, and of putting into effect the for looking plans recommended. It is a task that to the pastor-in-charge at many points.

m Warnings From the South

WALDO BEACH

SOUTH stands at Armageddon. battle is joined. We cannot the slightest concession to the in this dark and lamentable hour ggle."

ired the Governor of Georgia to te Board of Regents, requesting cellation of the Sugar Bowl game ed between Georgia Tech and iversity of Pittsburgh, since the ad a Negro on the team. As mat- rned out this particular battle something less than Armaged- ressure from the public, includ- orgia Tech students, caused the or to beat a hasty retreat. The vas played without bloodshed. his statement was no posturing press. It is characteristic of the ilitant, self-righteous temper of l sentiment in the South. There oubt but that the crisis is deep- and the future ominous. The or at the least was not wrong in er apocalyptic reading of current

not easy to grasp the extent and of popular resistance to the ne Court's decision. The pro-seg- nist sentiment is not unanimous, se, any more than the "mind of uth" is a monolithic thing. Vari- of opinion among border states e deep South, among economic and especially among urban and odes of life, throw off all blanket izations. But the majority senti- favor of segregation is firmly in dle.

tizens' Councils

a year or so following the an- ment of the Supreme Court deci- e popular reaction was sporadic, e, uncertain. Even as recently as ago it seemed possible to hope dual compliance with the deci-

sion despite a few recalcitrant centers of resistance and "the law's delay." But now the centers of resistance have taken the offensive.

Grass-roots racist organizations, generally known as Citizens' Councils, have been organized, county by county, in many Southern states. Meeting frequently in high school auditoriums, presumably with the permission of school boards, often replete with council "chaplains," whose solemn task is to invoke divine blessing on the deliberations, the council meetings are extended group soliloquies on the peril of integration (practically synonymous with intermarriage), the sacredness of segregation to both Negro and white, and the firming of resolutions to hold the line against foreign invasion.

Despite the religious overtones the undertones are ominous. There is a kind of grim vigilante mentality, which is prepared to take the law into its own hands, since the Supreme Court has become the tool of the Federals or the Communists, though "we don't want no violence."

The issue of gradual versus immediate desegregation is not considered. One sentence in the governor's telegram cited above shows why: "One break in the dike and the relentless seas will rush in and destroy us." The issue is closed.

The growing strength of the Citizens' Councils has emboldened their leadership in some instances to economic and physical intimidation of any Negroes who give sign of challenging the status quo by membership in the NAACP. . . .

There is much in the cultural background and racial experience of these racist groups that explains the strength of their prejudice. White citizens of a rural South, they are highly homogeneous, culturally, ethnically, religiously. "White" refers to more than color. Emotionally it designates Anglo-Saxon, rural, nativeborn, Protestant (Methodist or Baptist). Thus protection of racial purity means also protection of all the cultural values of this solidarity.

The average rural citizen of the South has never met a well-educated Negro. Almost all public interaction between white and Negro is maintained in such a way as to express the power differential, and the implicit value-judgment that the white man's floor is the Negro's ceiling.

The marked cultural differential that generally prevails between white and Negro enables the white person to remain relatively secure in his prejudices, and to ascribe stereotyped characteristics of slovenliness, irresponsibility, and sexual laxity, etc., to "race" rather than "culture."

Cradled in this assumption, and nurtured by the daily evidence which confirms it, he sees integration a threat to all that is holy and pure. This is shown by the fact that resistance to integration in the public schools is the strongest where the cultural differential between Negro and white is the greatest, as well as by the related factor of the relative numerical proportions.

All these forces are compounded with and given the semblance of virtue by the deep-seated racial prejudice and the injured regional pride which lie at the heart of the trouble. . . .

Broken Lines of Communication

One of the most ominous aspects of the present crisis is the polarization of opinion into warring camps, with a consequent breakdown of communication through mediating channels. "Moderation" is not the current mood on this issue. The citizen is thought to be either on one side or the other, and the gradualist is regarded with suspicion as a hypocrite by scouts from either camp.

The segregationist sentiment has of course centered around the Citizens' Councils, with the tacit or outspoken support of the political leaders, who are now able to alienate the Negro support since the Negro has not moved far enough into the political power

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structure to elect his own candidates. In elections, he can either "go along with the white folks," or abstain in disgust.

The integrationist sentiment has centered around the NAACP, which through a steady series of legal victories has proved the most successful force in gaining the measure of equality Negroes now enjoy. The militant and aggressive tone of public statements by some leaders of the NAACP has alienated a number of socially liberal though cautious white leaders, especially in the Protestant churches, who read the intentions of the NAACP not only as the will to equality but the will to power. . . .

After the immediate shock of the 1954 decision had passed in the South and its stringent implications were understood, even though the later implementing decision was as permissive as could be consonant with the principle, there was a frantic thrashing about in search for every possible device by which it could be avoided, with or without the semblance of legality. All sorts of strange solutions were offered, one in South Carolina to the effect that the churches might take over the segregated school system. Now the popular will for segregation has come up with the "interposition" doctrine as the most respectable escape, and it is likely to be passed by most of the "hard" Southern states. . . .

Countervailing Forces

Even a hasty sketch of the present trouble must take account of the factors which oppose the negative trends analyzed above, and which give ground for hope. The balance sheet is not all on the debit side. Though these counteracting forces are diffuse and sometimes unnoticed, they exert a hidden influence for sanity and moderation.

For one thing, integration in higher education, through the impact of implementing decisions of the lower courts, had proceeded apace, until now a majority of the Southern and border states have Negroes enrolled in state universities which were until recently all white. . . .

Another favorable factor is the extent to which the South is steadily being opened up to national mores wherein racial equality is held up as normative if not fully practiced in fact. Though there is a steady migration of Negroes from south to north, there is also a migration of ideas and cultural influences from north to south which seep through the tight defenses of regional pride. Almost all instruments of mass communication come from the North, and represent American rather than Southern value-standards. . . .

The Failure of the Churches

One aspect of the present scene most bewildering to the Christian analyst of this problem, whether he stand above or below the Mason-Dixon line, is the apparent failure of the churches to provide leadership and good counsel in a time when it is desperately needed. It is precisely in the most heavily "churched" section of the nation, by all counts, the most self-consciously "Christian" region, that the churches are the most segregated and have the least impact on public policy. The failure of churches is not a regional peculiarity, of course, but the gap is the more glaring where the piety is so conspicuous. Quantitatively measured, the churches enjoy a phenomenal prestige, but qualitatively they fail so lamentably to be the consciences of the communities in which they stand that their dismissal by social scientists as "functions of culture" seems amply justified by the evidence.

As in speaking of "the South," one must avoid generalizations about "the churches" which obscure the wide variety of local responses to the present crisis. In the spectrum of reactions on the racial issue, there is at one minority extreme a crude and fanatic identification of the church and Christianity with white supremacy. This racist religion feels no discrepancy between God or its Christ and its culture. "God the First Segregationist" reads a placard carried by one such churchman at a Citizens' Council rally. His beloved Bible becomes either a message "to the heart" on sin and salvation that has nothing to do with "these social questions," or an arsenal of arguments against the mixing of the races. If one suggests the verse "He hath made of one blood all nations of men," the racist counters with the conclusion of the verse, "and hath determined the bounds of their habitation," clinching segregation as by divine decree.

On the other side, also in a minority, are the church leaders who are taking forthright positions in support of the Supreme Court decision, raising direct questions about local church policy, and in some few cases practicing racial inclusiveness with glad acceptance. The Roman Catholic Church, of course, has been way in the lead. Denominational conference statements of the mainline Protestant churches in the South have almost uniformly affirmed the incompatibility of segregation with Christian principles and the need for revision of local practice. The vigorous stand of many ministers in Virginia against the constitutional amendment implementing the Gray plan had an undoubted effect on the vote there and pro alarm among the politicians. . . .

By far the great majority o churches are in the middle, mai ing a troubled, uncertain silence word "avoidance" best describe reaction here. It is not indifferenc feelings are strong. The policie practices of the average local c whether at the country crossroa in the bustling suburbs of Sou cities, can best be understood a tempts to escape from a troubled science. So convenient and respe are the modes of escape, tha trouble of conscience is almost pletely hidden.

The main influences that all not encourage the churches to responsibility in racial policy are a prevailing pietism, which com ly separates Christian faith and from public policy; a patern which feels that it "loves" the and is unconscious of the silent p thesis that follows, "in his plac loyalty to the church as a socia of congenial white middle-class bors, whose harmony should n disturbed; and a preoccupation organizational machinery and g which neglects the "weightier m of the law, justice, mercy, and with seeming impunity.

Yet as in the Christian faith is always grace in judgment, and at the point of desperation, th at this juncture a great opportuni the churches to rise to the challe this crisis and redeem rather harden the troubled conscience Southern churchman. Here and are evidences, slim enough, of confirmed and trusts fulfilled.

Wherever the worship of the c conveys through its universal sy a judgment on partial pride prompts contrition and self-exa tion. Wherever the churches p interracial situations which can r its people from their fears and r ments, there is a marked "cath and relief. Wherever a grou church people comes to grasp w church is sufficiently to take a against a segregated culture by b ing racially inclusive, they lose life at the quantitative level of s but find new life at the level of Wherever the Word of racial jus preached by the prophet who is rageous enough to withstand power-structure of his congreg contrite enough to identify himsel his people in sin, and pastor e to have built a community of r regard which can sustain the diss of racial views—there the Churc appears locally, in splendor.

Preview

Methodist Women ive Full Clergy Rights

York (R.N.S.)—Six Methodist l Conferences have granted full rights to nine women ministers ing the approval of such action by the General Conference at eting in Minneapolis.

honor of being the first woman erica to be granted full voting ership in an annual conference— carries with it the right to a al appointment from the bishop ear—fell to Maud K. Jensen of Cumberland, Pennsylvania. Mrs. is serving in Seoul, Korea, with sband, Anders Kristian Jensen.

Jensen, mother of two grown n and herself a missionary in for twenty-eight years, was ad- to full membership by the Cen- ennsylvania Methodist Confer- t its annual meeting held in Al- Pennsylvania.

husband, a native of Denmark, prisoner of the Communists for three years during the war in Her membership in the annual ence, like that of all other Meth- lergymen, is on a trial basis for st two years.

Bishops Reflect seas Expansion

nodists overseas will have two bishops in the years 1956-60 than last four years under legislation d by the General Conference at apolis, Minnesota, in May. The tal, including all bishops related hodism overseas, will be twenty-

provisions for new bishops re- both political conditions and an ated growth in Methodism in s parts of the world. On recom- tion of the Commission on the ure of Methodism Overseas, the al Conference authorized a fifth in the Southern Asia Central rence (India, Pakistan, and) and a second bishop for the Central Conference (all Meth- ork in Africa except Liberia, Al- and Tunisia).

commission recommended that ditional Southern Asia bishop be ed to West Pakistan where Meth- work now is administered from Pakistan Methodists had asked mmission for a resident bishop. new bishop for Africa, authorized because of political conditions in certain parts of the continent and because of expected Methodist growth, will be the first bishop to be elected by the Africa Central Conference. The only bishop now serving there, Newell Booth of Elisabethville, Belgian Congo, was elected in the United States for service overseas.

The twenty-two bishops related to Methodism overseas will include not only the seventeen in The Methodist Church itself, but five serving the affiliated, autonomous Methodist churches of Brazil, Korea, and Mexico.

Methodist Information Plans Washington Office

A fourth Methodist Information office on the general church level is to be opened in the nation's capital by the Commission on Public Relations in September. The plan was made public by Bishop Richard C. Raines of Indianapolis, president of the commission.

O. B. Fanning, an associate director of the Commission and head of Nashville Methodist Information, has been elected director of the new office. His successor has not been named.

Fanning, a former city editor in Huntsville, Alabama, began his service for the church six years ago after fourteen years in the public relations department of the Goodyear Tire and Rubber Company and two years with the Red Cross.

The new Washington office will be housed in the Methodist Building, 100 Maryland Avenue, N.E. It will provide a general Methodist news service and be the news outlet for the three official Methodist agencies in Washington—the Board of Temperance, the Commission on Chaplains, and the Commission on Camp Activities. Fanning will also cooperate with interdenominational offices in the capital.

The Commission on Public Relations, headed by Ralph Stoody in New York, has branch offices in Chicago and Nashville where numerous administrative boards are located. In addition the commission is affiliated with twenty regional offices supported locally.

Christians Asked to Help Solve Near East Crisis

Beirut, Lebanon (R.N.S.)—Speakers at an international conference on Arab refugee problems here called on Christians to help solve the crisis in the Near East.

The conference, sponsored by the World Council of Churches and the International Missionary Council, was attended by delegates from America, Australia, India, and various European countries. Charles Malik, Lebanon's delegate to the United Nations, told the meeting that "if peace is to be achieved in the Middle East we need to find a solution for the Palestine Arab refugees." He said that the status of these refugees had worsened in the last few years.

W. A. Visser 't Hooft of Geneva, Switzerland, general secretary of the World Council of Churches, said that "our hopes have not been fulfilled. There has been no important change in refugee conditions during the past five years."

Alford Carleton of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches, declared that the success or failure of the "experiment" of the State of Israel would depend largely on the fate of Arab refugees.

He called the refugee situation the major factor in Arab-Israeli tension. "Unless a solution is found to the refugee problem," he said, "there can be no political solution."

Modern American Ministers Facing Great Perils

Springfield, Ohio (R.N.S.)—Modern American ministers face perils just as great as those of the early Christians, Jerald C. Brauer told graduates of Humma Divinity School here. Brauer is dean of the University of Chicago's Federated Theological Faculty.

"The modern ministry is, in its own way, as difficult as the ministry in the first days of the Church," he said. "Ministers in America are not thrown to the lions or martyred. However, they often face dangers just as great, but far more subtle."

Today's pastor, he said, is caught in a complex and confusing ministry. He spends more time speeding around in a powerful automobile making countless calls than he does in meditation and study. Endless numbers of committees, a complex business organization, numerous societies, and a large plant investment make a constant demand on his time and energy.

"But if his church is to be run successfully," the dean said, "he must spend most of his time at these things rather than in counseling, visiting the sick and needy, in meditation, study, teaching children and adults, and in representing the faith in his community. This is the threat of martyrdom faced by the modern American minister."

Brauer said the early minister had a clear, positive stand against the distortions of his age but "today ministers

are confused as to the relation of their faith to modern life."

They are opposed to segregation, he observed, yet they see their people and many churches often serving as the last defense of segregation. They want to point all people and all nations to a final responsibility before God, but they find it difficult to move their people beyond purely national loyalties.

They also find themselves and their people caught up in an almost fantastic concern for material things, but, he added, they find it difficult to develop a genuine Christian stewardship with regard to wealth and power.

Launch Discussion Kits On Christian Living

NEW YORK (R.N.S.)—A new discussion group program aimed at counteracting "Monday morning blackout" of Sunday sermons and helping Americans "live right seven days a week" has been launched by the National Council of Churches.

The agency's Department of the Church and Economic Life is distributing "Living Right Kits" containing five filmstrips, five long-playing recordings, and five discussion manuals for the five major areas in which practical work-a-day ethical problems arise.

Cameron P. Hall, executive director of the department, announced that pilot project groups utilizing the kit already are operating in churches of sixteen denominations in more than twenty states. He said widespread distribution of the kits to churches and laymen's organizations would be undertaken immediately.

"Many people seem to feel that Christianity is a little too 'impractical' to apply seriously in a highly competitive modern world," Hall said. "We hope this new program will help people to see how Christian ethics can become a living, vital force to help solve the difficult decisions we all face Monday-through-Saturday.

"Experience has shown that the 'do-it-yourself' approach to practical ethics has considerable appeal. Any layman, following the discussion manual, can lead one of these groups."

Social Security Lauded

PHILADELPHIA (R.N.S.)—Commissioners to the 168th General Assembly of the Presbyterian Church in the U.S.A. were told that revised Social Security provisions have raised ministerial salaries and at the same time "slowed down the number of pulpits which would have otherwise become vacant." This information was included in a report of the Department of Ministerial Relations.

RUSSIAN and American churchmen get together in Greenwich, Conn., duri a visit to the U.S. by the Russian delegation. Religious News Service Pho

"The additional boost in income which ministers who qualify will get has been recognized by men who are close to or eligible for retirement," the report said. It added that many who would have retired have stayed in service until they can qualify for social security. "Many who were in retirement have accepted assistantships of one kind or another to make them eligible. This has slowed down the number of pulpits which would have otherwise become vacant.

"Another effect of the Social Security law has been that of raising salaries. Since the top benefit can only be obtained if a salary of $4,200 is involved, the tendency to provide the maximum benefits to our ministers has been noticed."

Pastors Warned Against Treating Mental Illness

KANSAS CITY, MISSOURI (R.N.S.)—Clergymen were warned against attempting to cure mental illness by R. Lofton Hudson, Kansas City pastor, author, and columnist, in an address to the Southern Baptist Pastors' Conference. He said clergymen could help victims of mental distress most by steering them in the direction of aid from other sources.

Hudson said the question of how clergymen should deal with mental illness was significant because "40 per cent of the mentally ill turn to a minister for help. Ministers are not doctors, especially they are not psychiatrists," he said. "And for the pastor to try to take over the work of a psychiatrist is sometimes futile and may be dangerous."

Presbyterian Life Circulation Nears Millio

PHILADELPHIA (R.N.S.)—Con sioners to the 168th General Asse of the Presbyterian Church i U.S.A. heard that *Presbyterian* the denomination's official public has a circulation of 942,381, the l of any religious magazine in the today.

William R. Collins of Worthi Ohio, president of the magazine's of directors, gave the report. Rob Cadigan, editor, read a resolution he said the board's executive com had adopted felicitating The Met Church for its decision to publish monthly magazine called *Togeth*

The resolution expressed the mittee's "good wishes and e prayers for the success of the new ture, together with the convictio the wide circulation of the mag will result in spiritual benefits f the people of the Methodist chu and will strengthen the whole Chr cause."

British Doctors Cautious On Spiritual Healing

LONDON (R.N.S.)—A committ British doctors reported it can fi evidence of any type of illness solely by spiritual healing which not be cured by medical means. committee agreed, however, that is considerable evidence supportin value of religious ministrations i treatment of various disorders.

Declaring that, in a sense, all ing might be considered divine

ittee said "many aspects of heal-
e still outside our present knowl-
and this we should honestly and
y admit."

Anglican group, appointed by
ritish Medical Association at the
st of the Church of England Com-
n on Divine Healing, formed in
s seeking to determine whether
laimed recoveries from prolonged
es are the result of "suggestion,
neous remission, or divine inter-
n."

medical committee said it was
found, when cures claimed for
al healing were investigated, that
tient was, at the same time, con-
g treatment prescribed by doc-
Many cures effected by unortho-
eans, including spiritual healing,
ainly due to suggestion. The com-
added that such suggestion is
likely to be effective when it has
ious background.

ver Ministers Continue perative Approach

VER (R.N.S.)—Protestant minis-
six denominations who launched
t attack on racial prejudice with
aneous sermons here have de-
to continue their co-operative ap-
n to public issues.

e response was very favorable,"
Colwell of Park Hill Congrega-
Church reported after the minis-
net for an evaluation meeting.
e was some quiet protest, but
g in the way of organized opposi-
The clergymen occupy pulpits in
wank Park Hill district of East
r which lies directly in the path
ew Negro residential expansion.
e have reaffirmed our objective,"
ll said, "to make our neighbor-
a good place to live and in which
se our children by agreeing to do
we can to promote an approach as
ian as possible to public is-
Involved are Presbyterian,
ran, Methodist, Congregational,
les of Christ, American Baptist,
Conservative Baptist ministers.

ark Episcopalians ge to End Segregation

VARK, NEW JERSEY (R.N.S.)—
ates to the annual convention of
Protestant Episcopal Diocese of
rk pledged themselves to strive
he elimination of discrimination
egregation "within our own dio-
parishes and communities." The
ed resolution labelled such dis-
nation "contrary to the mind of
t and the will of God as plainly
ded in the Holy Scriptures."

Protest TV Liquor Ads

WASHINGTON, D. C. (R.N.S.)—The Methodist Board of Temperance charged in an open letter to the National Association of Radio and Television Broadcasters that the advertising of liquor by television stations in the Minneapolis-St. Paul Area violates the self-regulatory code the industry had promised to enforce.

The board recalled that Harold E. Fellows, president of the broadcasting trade group, told the House Interstate and Foreign Commerce Committee last February that "broadcasters voluntarily decided—many years ago—not to carry the advertising of hard liquor."

If such practices continue, the board stated, federal legislation will be necessary to enforce "the voluntary code" of the radio and TV industry.

White Chicago Church Names Negro Pastor

CHICAGO (R.N.S.)—Sixth United Presbyterian Church here, an all-white congregation, has named A. L. Reynolds, Negro minister of a Methodist church at Topeka, Kansas, as its spiritual leader.

When Reynolds took over the pulpit on June 3, he became the first Negro pastor of a white congregation in Chicago. M. M. McMakin, clerk of the church session, said the move was part of an effort to induce Negro residents of the neighborhood to join its 160-member congregation.

"They have rejected previous invitations, apparently because they believed them insincere," he said. "We hope Dr. Reynolds will be able to convince them they are wanted."

Reynolds is a graduate of Rust College, Holly Springs, Mississippi, and did graduate work at Burton Seminary, Manitou, Colorado. He held a pastorate at Colorado Springs before going to the Topeka church.

Presbyterian Pastors Ousted Over Race Issue

MONTREAT, NORTH CAROLINA (R.N.S.)—A "number of" Southern Presbyterian ministers have been forced to give up their pastorates during the past year over the racial issue, the Council on Christian Relations of the Presbyterian Church in the U.S. said in a report here.

The report, presented to the church's 96th General Assembly, said that these clergymen "have been both directly and indirectly compelled to relinquish their pastorates for other churches or for other fields because of the pressure from their congregations and communities."

"The area of race relations continues to be one in which all Christians are called upon to use every opportunity for lessening tensions and for creating good will and understanding," the council declared. "The Church may well be the factor which will determine the future of the South."

Williams Students Set Up Haystack Fellowship

WILLIAMSTOWN, MASSACHUSETTS (R.N.S.)—Kyung-Won Kim, nineteen-year-old Korean freshman at Clarinda (Iowa) Junior College, has been named first recipient of the Haystack Fellowship at Williams College. The scholarship, to be awarded a student from abroad, commemorates the beginnings of the foreign missions movement in the United States.

It was established by Williams undergraduates during the current school year as their contribution to the 150th annniversary of the Haystack Prayer Meeting on the college campus.

In 1806, five Williams students took shelter under a haystack during a sudden shower. While waiting out the storm, they dedicated their lives to the cause of foreign missions—a decision from which sprang the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches, the first American foreign missions body. A monument now marks the haystack site.

In establishing the fellowship fund, the undergraduates said the people of Asia and Africa now need trained leaders from among their own people more than American missionaries and "we want to help train at least one such leader." Young Kim is expected to enrol at Williams in the fall.

King to Receive Social Justice Award

BOSTON (R.N.S.)—Martin Luther King, Jr., leader of the bus boycott passive resistance movement of Montgomery, Alabama, Negroes, has been named by the Unitarian Fellowship for Social Justice to receive its 1956 Holmes' Weatherly Award. The award is given annually in recognition of contributions to social progress in this country.

"Few leaders have so deeply built themselves into the moral conscience of America as Martin Luther King, Jr.," the citation said. "The momentous struggle of the people of Montgomery, Alabama, for social justice will record him as an uncompromising champion of enduring principles certain to be vindicated in the future order of mankind."

National Council Begins New Literacy Approach

NEW YORK (R.N.S.)—The National Council of Churches is sending a team of five experts into Tanganyika, East Africa, this summer to conduct a new type of intensive literacy and literature campaign. From there the team will go into Kenya, the Belgian Congo, Ruandi-Urindi, the Sudan, and Egypt.

Floyd C. Shacklock, executive director of the council's literacy and Christian literature program, said the team will stress the development of perpetuating native leadership training programs. He said the project represents a major strategy change in the cooperative program of churches to teach illiterates their ABC's. In the past, literacy teams have emphasized direct training of large numbers of people.

Heading the team will be Dr. and Mrs. Wesley L. Sadler of Tuxedo, Maryland, literacy missionaries of the United Lutheran Church in America. Other team members will be Mrs. Elizabeth C. Baity of Geneva, Switzerland, writer and journalist; Phillip Gray, literacy artist; and James C. Carty, instructor of religious journalism at Scarritt College and religious news editor of *The Nashville Tennessean.*

Dannelly Resigns Post on Judicial Council

Clarence M. Dannelly of Montgomery, Alabama, a lay member of The Methodist Church's Judicial Council since 1952 and who was elected vice president for the 1956-60 quadrennium, recently resigned from the council due to what he termed "a climate of circumstances."

He announced his resignation May 8 in a statement released to the press and sent to J. Ernest Wilkins, council president and assistant secretary of the U. S. Department of Labor in Washington, D. C. The text of Dannelly's statement to the press is as follows:

"My immediate resignation from the Judicial Council or 'supreme court' of The Methodist Church is on its way to church officials. I have served in this body the last four years in a way that has been seemingly acceptable to my associates even in view of the fact that I am the second non-layman lawyer ever elected to this church court.

"Without seeking the office, I was chosen vice president of the council for the next four years at its new organizational meeting last Saturday (May 5) in Minneapolis. A climate of circumstances was created, however, that makes it seem necessary for me to resign. . . ."

News Briefly Noted

• Methodist laymen from throughout the United States will make an eight-day flying tour to Alaska July 31-August 7 to help dedicate the campus of the proposed Alaska Methodist College at Anchorage. A campaign for $5,000,000 for the college is being conducted among Methodist churches in the U.S. by the Division of National Missions.

• The Methodist Church, which for years has been sending missionaries abroad to spread Christianity, has decided to bring some overseas preachers to this country to do some of the same. Under a plan approved by the General Conference, "outstanding leaders and preachers" from mission lands will be invited to this country in 1958 to lead a "mission to America." Purpose of the mission, the report said, would be "to lead the Methodists of America toward a great spiritual awakening, and to deeper devotion to the Gospel of Jesus Christ."

• The pastor of First Methodist Church in Audubon, Iowa, quit the ministry June 1 because his job would not permit a "normal family life." Grant Elford told his parishioners he would become the special representative of a life insurance company. "I don't want to leave the impression that I have any rancor at all," he said. "But the pressure on a minister and his family is so great that when his children are small they are not able to live the lives of normal live-wire children." Elford, thirty-five, is the father of three children. He started preaching when he was a nineteen-year-old student at Hamline University, St. Paul, Minnesota.

• The General Conference asked other Christians to join Methodists in making 1957 "the greatest year of prayer for peace, for brotherhood, and for personal commitment to God that this world has ever known." It also called upon The Methodist Church to reaffirm its faith in the efficacy of individual prayer, and in the power of united prayer of persons devoted to the will of God; and urged all Methodists, individually and collectively, "to cultivate the prayer habit until prayer becomes natural to them and they pray without ceasing."

• A three-judge panel of the Federal Circuit Court of Appeals ruled in Washington, D. C., that it has no power to grant a request by the Methodist Federation for Social Action to halt Congressional publication of a pamphlet listing the agency as a "religious front" for the Communist Party. Attorney the *unofficial* Methodist group said are considering appealing the 2- decision to the United States Sup Court. Some 75,000 copies of the p phlet "Handbook for Americans," port by the Senate Internal Sec subcommittee, are being printed public distribution. The Meth group contends that it was never g an opportunity by the subcommitt refute the charge that it has been as a "Communist-front."

• For the first time in its history African Methodist Episcopal Ch has granted women permission to come local elders. The action, take the church's 35th quadrennial co ence in Miami, Florida, makes it p ble for women to consecrate the munion elements. Previously, w were permitted to be deacons.

• The 168th General Assembly o Presbyterian Church in the U voted unanimously in Philadelph merge with the United Presbyt Church of North America. Approv the union followed a lively debate the name for the new denomina the United Presbyterian Church i U.S.A. The "plan of union" now to the church's 256 presbyteries. thirds of these must approve. I merger plan is finally endorsed by denominations, the two churches unite in a combined General Asse scheduled for May, 1958.

• Methodists in South Africa are holding a six-month celebration m ing the 150th anniversary of church. The observance will be maxed at the annual Methodist Co ence of South Africa to be he Capetown in October. Theme o celebration is "The Courage and termination of Ann Shaw"—Mrs. was the wife of William Shaw, pi Methodist missionary who is cre with inspiring her husband to pre despite the hostility of savage t There now are some 802,000 Meth in South Africa served by 477 cl men.

• The Census Bureau is consid suggestions that Americans be their religious affiliation in conne with the 1960 population coun spokesman for the bureau said th no possibility, because of Congress economy moves, that the sche 1957 Census of Religious Bodies w conducted or that the bureau can it into its 1958 or 1959 schedule. H dicated that unless the question ligious affiliation is authorized fo 1960 general population census, ligious bodies will have to keep own statistics for another decade.

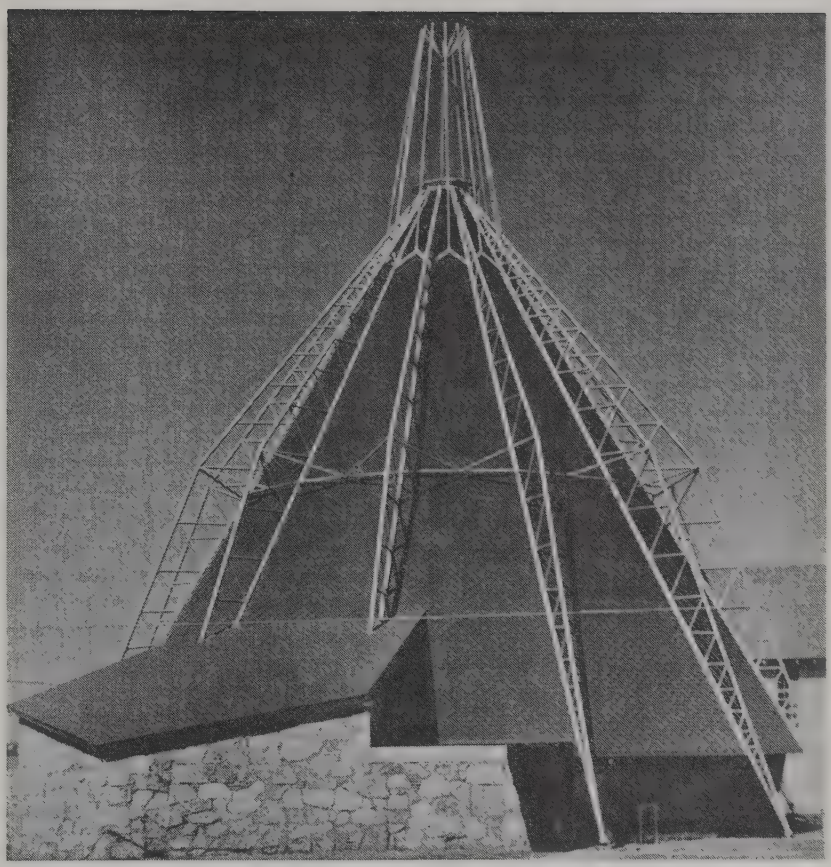
lorst Hanefeld, a young student Germany enroled at Syracuse ersity under a Methodist Crusade larship, finds that the clock is an rtant difference between life in nany and life here—the U. S. is laved to the clock." Hanefeld, a ve of Bremen, Germany, is study- geography at Syracuse, and plans each that subject upon his return ermany. His resentment is caused ly by the fact that his schedule is ime-regimented that he cannot advantage of all the opportunities ded him at the University.

orty-seven young men and women, n from nine different denomina- , have won scholarships for a full of theological study under a plan gurated in 1954 by the Rockefeller hers Theological Fellowship Pro- to discover and develop "new ts for the Christian ministry." The wship recipients were chosen from ng 320 nominees, 119 of whom were viewed at length by nine regional tion committees. The theological ols' fund is sponsored by the rican Association of Theological ols.

ans for the "largest campus chapel e United States," a million-dollar, story structure were announced he officials of Valparaiso (Indi- University. The university, which a current enrolment of 2,200 stu- s, is said to be the world's largest eran educational institution. ls for its construction will come the proceeds of a nationwide lding for Christ" drive conducted he Missouri Synod last year.

ocial action agencies of the Con- ational Christian Churches and the gelical and Reformed Church will rtake a joint two-year program of ational work in race relations to entered principally in North Caro- and Virginia. The program was e possible by a $31,480 grant to the gregational Council for Social on by the Fund for the Republic. E&R Church's Commission on stian Social Action will share in nistration of the grant. Parent ch bodies of the two agencies are duled to unite in June, 1957, to the United Church of Christ.

egro and white clergymen met to- er at Columbus, Georgia, for the time in a decade and appointed a ial steering committee to seek so- ns to the problems of racial ten- Participating in the action were bers of the Columbus-Phenix City sterial Alliance, comprising white ymen, and the Negro Ministerial nce of Columbus and Phenix City.



THE Tepee Church (Hopewell Baptist Church near Edmond, Okla.) was built by its congregation of 250 persons, mostly oil workmen and their families. The church's architecture blends the themes of the Indian and the oil industry. Religious News Service Photo.

• White and Negro ministerial associations have been dissolved in Shelby, North Carolina, and a new interracial organization formed. The new group is to be known as the Cleveland County Ministers Association.

• Delegates to the 171st annual convention of the Episcopal Diocese of Massachusetts, meeting in Boston, voted unanimously for an active program of racial integration "including the consideration of Negroes and those of other races for church office."

• For the first time in its sixty-one-year history, the Protestant Episcopal Diocese of Washington held its annual convention in a Negro parish. Bishop Angus Dun told the delegates that this was "a vivid reminder that in the Church we bridge one of the most stubborn and difficult separations in the human community. . . . Our calling is to live out the truth of our common fellowship in the household of God," he said. "To the degree that we live that truth, we shall be a reconciling force in the struggles and fears of the wider community in which we are called to be witnesses."

• Governor Ernest McFarland sent a letter to every clergyman in Arizona appealing for help in reducing the traffic death toll. He urged priests, ministers, and rabbis to promote highway safety by reminding their flocks of the moral responsibility to obey traffic laws and the moral implications involved in violating these laws. McFarland said that "God-fearing people of our state," directed by the clergy, can "become a solid bulwark against the rising tide of highway carnage."

• Millard J. Berquist issued the call at the annual meeting of the Southern Baptist Convention, Kansas City, Missouri, urging Southern Baptists to wage a program of total warfare against their "fiercest foe—alcoholism." He said alcoholism was a "hellish disease" being "promoted by skillful advertising costing $325,000,000 annually," ranking fourth among the top killers in America today. He listed the first three as heart disease, cancer, and tuberculosis.

Coming Events

Jul. 1—Independence Sunday

Jul. 2-6—Rural Ministers' Summer School, Virginia Polytechnic Institute, Blacksburg, Va. Write Donald R. Fessler

Jul. 2-20—Oberlin Graduate School of Theology, Oberlin, Ohio. Write Leonard A. Stidley

Jul. 3-19—Church and Community Workshop, Emory University, Emory University, Ga. Write G. Ross Freeman

Jul. 3-31—Senior high youth work camp, Browning Home and Mather Academy, Camden, N. C. Write Joseph W. Bell, Youth Department, Box 871, Nashville 2, Tenn.

Jul. 4—Independence Day

Jul. 7-14—National Youth School of Alcohol Studies, Southern Methodist University, Dallas, Tex. Write A. Argyle Knight, Box 871, Nashville 2, Tenn.

Jul. 7-14—Christian Writers' and Editors' Conference, Green Lake, Wis.

Jul. 8-13—National Conference for Methodist Church Musicians, George Williams College Camp, Williams Bay, Wis.

Jul. 9-20—Rural Leadership School, Michigan State College, East Lansing, Mich. Write Milton Hagelberg

Jul. 9-20—Summer School of Christian Education, Faribault, Minn. Write John M. Wilson, 122 W. Franklin Ave., Minneapolis 4, Minn.

Jul. 9-Aug. 4—Baltimore Area Approved Supply Pastors' School, Morgan College, Baltimore, Md. Write Charles Carrington, 106 Pine St., Jamaica, N. Y.

Jul. 11-15—Methodist Historical Society, Lambuth Inn, Lake Junaluska, N. C.

Jul. 15-21—North Central Jurisdiction seminar for prospective laboratory instructors and administrators (nursery, kindergarten, primary, junior), MacMurry College, Jacksonville, Ill.

Jul. 16-21—South Central Jurisdiction training for directors of Christian education and educational assistants (Section of Leadership School), Mt. Sequoyah, Fayetteville, Ark.

Jul. 16-21—CJ, Lexington Conference, WSCS Annual Meeting, Kentucky State College, Frankfort, Ky.

Jul. 16-27—SCJ, Arkansas Leadership and Laboratory School; Seminar for prospective laboratory instructors and administrators (nursery, kindergarten, primary, junior, intermediate); Mt. Sequoyah, Fayetteville, Ark.

Jul. 16-Aug.16—Rio Grande Approved Supply Pastors' School, Perkins School of Theology, SMU, Dallas, Tex.

Jul. 16-Aug. 16—South Central Jurisdictional Approved Supply Pastors' School (2nd term), Perkins School of Theology, SMU, Dallas, Tex. Write A. W. Martin

Jul. 17-Aug. 3—School for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md. Write John B. Howes

Jul. 17-Aug. 10—Duke Approved Supply Pastors' School, Duke University, Durham, N. C. Write McMurray Richey, Duke University, Durham, N. C.

Jul. 18-25—National Adult School of Alcohol Studies, Southern Methodist University, Dallas, Tex.

Jul. 19-25—Youth and Missions Conference, Lambuth Inn, Lake Junaluska, N. C.

Jul. 19-26—Methodist Youth Foundation Workshop, Lake Junaluska, N. C.

Jul. 21-28—Methodist Youth Foundation Workshop, Lycoming College, Williamsport, Penn.

Jul. 22-27—Des Moines Area Laboratory School, First Methodist Church, Fort Dodge, Iowa

Jul. 23-27—Puerto Rico Pastors' School, Mameyes Camp, Jayuya, P.R. Write Gildo Sanchez, Box 1012, Ponce, P.R.

Jul. 23-27—Portland Area Pastors' School, College of Puget Sound, Tacoma, Wn. Write R. Franklin Thompson

Jul. 23-27—Institute of Church Music (South Central and Central Jurisdictions), Mt. Sequoyah, Fayetteville, Ark.

Jul. 23-29—National Workshop for Directors of Christian Education, Williams Bay, Wis.

Jul. 23-Aug. 17—Garrett Approved Supply Pastors' School, Garrett Biblical Institute, Evanston, Ill. Write Richard W. Miller

Jul. 23-Aug. 17—Candler Approved Supply Pastors' School, Emory University, Ga. Write Arva C. Floyd

Jul. 23-Aug. 17—New England area Approved Supply Pastors' School, Boston University, Boston, Mass. Write Walter L. Holcomb, Boston University School of Theology, Boston 15, Mass.

Jul. 23-Aug. 24—School in Town and Country Administration, Iliff School of Theology, Denver, Colo. Write E. Theodore Bauer

Jul. 25-27—Organizational Meeting, Board of Temperance, Southern Methodist University, Dallas, Tex.

Jul. 26-30—Southeastern Jurisdiction Audio-Visual and Radio-TV Workshop, Lake Junaluska, N. C.

Jul. 26-Aug. 2—CJ, Saint Louis Area Leadership School, Philander Smith College, Little Rock, Ark.

Jul. 26-Aug. 22—National Camp training for camp leaders, sponsored by the Methodist Board of Education, Matamoras, Penn.

Jul. 30-Aug. 1—Institute of Higher Education, Nashville, Tenn., sponsored jointly by the Board of Education and Scarritt College. Write Department of Public Relations and Finance, Division of Educational Institutions, Board of Education, Box 871, Nashville 2, Tenn.

Jul. 30-Aug. 2—Texas Pastors' School, Southwestern University, Georgetown, Tex. Write E. H. Steelman

Jul. 30-Aug. 3—New Mexico Pastors' School, Assembly Grounds, Sacramento, N. M. Write M. B. Stewart, 716-8th, Las Vegas, N. M.

Jul. 30-Aug. 4—Institute of Church Music (Southeastern and Central Jurisdictions), Lake Junaluska, N. C.

Jul. 30-Aug. 10—Laboratory for Day Camp Leaders, training for camp leaders, Lake Junaluska, N. C.

Jul. 30-Aug. 10—Southeastern Jurisdiction Leadership and Laboratory School, Lake Junaluska, North Carolina

Jul. 30-Aug. 27—Western Approved S ply Pastors' School, College of the Pa Stockton, Calif. Write Frank A. L horst

Aug. 7-14—CJ, Atlantic Coast Area Le ership School, Bethune-Cookman lege, Daytona Beach, Fla.

Aug. 9-16—South Central Jurisdic Methodist Youth Foundation Works Mt. Sequoyah, Ark.

Aug. 10-12—Southeastern Jurisdic Workshop for Conference and Dis Directors, Lake Junaluska, N. C.

Aug. 12-26—General committee mee World Student Christian Federa Berlin, Germany

Aug. 13-17—St. Louis Area (CJ) Pas School, McKendree College, Leba Ill. Write Bishop M. W. Clair, 2731 St., St. Louis, Mo.

Aug. 13-25—Rural and Urban Pas Summer School, Gammon Theolo Seminary, Atlanta, Ga. Write H Richardson

Aug. 16-19—Southeastern Young Ad Workshop, Lake Junaluska, N. C.

Aug. 18-24—National Conference Methodist Youth, Brevard College, vard, N. C.

Aug. 19-Sept. 2—Experimental Rese Project in Children's Work, Lin Nebr.

Aug. 20-24—California Pastors' Sc College of the Pacific, Stockton, C Write R. A. Panzer, First Meth Church, Sacramento, Calif.

Aug. 20-24—Mississippi Pastors' Sc Seashore Methodist Assembly Grou Biloxi, Miss. Write I. H. Sells, Meth Church, Poplarville, Miss.

Aug. 24-31—Methodist Student M ment Regional Leadership Training ference, Lake Tahoe, Calif.

Aug. 25-Sept. 1—Methodist Stu Movement Regional Leadership Trai Conference, Lake Poinsett, S. D.

Aug. 26—Festival of Christ the King

Aug. 27-31—World Federation of M odist Women, quadrennial meeting, Junaluska, N. C.

Aug. 27-31—Alabama Pastors' Sc Camp Grandview, Blue Lake, Ala. W J. Carlisle Miller, 903 Second Plaza, ama City, Fla.

Aug. 27-31—Central Pennsylvania Pas School, Lycoming College, Williams Penn. Write R. R. Croyle, 115 So. Se St., Clearfield, Penn.

Aug. 27-31—Holston Pastors' Sc Emory & Henry College, Emory, Write Ralph W. Mohney, 2241 Wash ton Pike, Knoxville, Va.

Aug. 27-31—Illinois Pastors' School, versity of Illinois, College of Chri Life, Urbana, Ill. Write Charles B. ner, 902 Brown Ave., Galesburg, Ill

Aug. 27-31—Intermountain Pas School, Luccock Park Institute Gro (near Livingston), Mont. Write E Dover, Methodist Church, Chi Mont.

Aug. 27-31—Minnesota Pastors' Sc Camp Grounds, Lake Koronis, Pa ville, Minn. Write George A. Bu 3701 E. 50th St., Minneapolis, Minn

od's Gift of Gaiety

"For life in such a world may God make us ever more tender and give us the gift of the child's gaiety, for 'unless we become like children we will never enter the Kingdom.' "

om a sermon by EDWARD L. PEET

PATIENT in a church hospital who was fighting for her very life pered to me one day: "There are nany little religious things they nnd do here. These bits of religion a whole lot."

ayer, beauty, hope, and love are elpful bits of religion. What about humor—the flash of merri- that clears the air and makes the e world kin? I think it too be- in the manifold grace of God.

is time for the crepe hangers to leansed from the temple of God; uit using black as our color; to h as a paragon of piety the one cracks but one book with never a .

e bilious note in religion is a sur- ng development. Jesus never ed it. Whom did he set forth as in the Kingdom, the long beards e little ones playing in the street? never started it. Who can read ymn to love in 1 Corinthians 13 still think that Paul was "a wrong of the bed" man? John Wesley that sour godliness is the devil's ion.

, the sour godliness in religion not owe its inception to truly spir- people. I suspect that it originated g unhappy, semireligious people had just enough religion to make miserable but not enough to do good.

meone will ask, "Since when did or in itself become a part of the Commandments?" I concede the . There is humor, and there is or. Take the humor of Herod Anti- one of the men around the cross n Jesus called a *"fox."*

ate gave Jesus to Herod and it ed him, . . . *for he had long desired to see him . . . and he was hoping to see some sign done by him.* In front of Herod was a man who formed even then the centerpiece of history.

How did Herod react? He asked for a miracle, a trick, a magic turn of things; to be amused. Failing in this he and his men . . . *treated him with contempt and mocked him; then, arraying him in gorgeous apparel, sent him back to Pilate.*

Herod hid his responsibility under the splendor of his robes. He was the first practical joker of the Christian Era!

As children we have all done some practical joking. But when we become men and women we ought to *give up childish ways.*

The charitable joker laughs with people; the practical joker laughs *at* people. He is a thief for he takes away a person's dignity. He is a hoodlum because the bruises he inflicts on the spirit are as hurtful as cuffs on the head.

Three Ways Merriment Helps

There are three ways in which the sense of merriment can take its place among the bits of religion that come from God.

(1) *A sense of humor is the best weapon we have in the fight to keep ourselves sane.* Sir Walter Scott called it an ornament and a safeguard—that which keeps us from "the insanities." It restores balance; it brings the heart about on an even keel.

I once saw a little child with bruised knee go running to his mother's arms. She held him and caressed him until he could smile again. In the rough and tumble of our lives where the heart becomes bruised, the friend who can help us see the brighter side of life is planting a kiss from God.

Yes, the facetious turn of thought and the playful fancy are given of God to keep us mentally well.

(2) *A sense of humor is given us of God to demolish the pompous nonsense to which mankind is prone.*

God has granted man a wondrous freedom, the freedom to *think.* But with that he has lodged the responsibility to bring our thoughts into conformity with reality. Nothing so helps us to that end as the prophet with a sense of humor. Two great American prophets of this kind were Abe Lincoln and Mark Twain.

In a day when mendacious advertising insults our intelligence, would that God might send us a hundred Alfred Hitchcocks to puncture the ceaseless "balderdash" of television and radio lies!

(3) *God grants us the gift of merriment to be a coat of mail or defensive armor around the sensitive heart.* The Christian life presents a strange paradox. One needs to grow in grace, becoming ever more tenderly affectionate toward all God's children—to laugh with those who laugh and to weep with those who weep.

When we consider the appalling tragedy of our time, the race hatreds that cast a pall over the future, the brink of war psychosis by which we live and earn our bread, the perpetuation of the galling inequalities of which we are guilty, we had better laugh or else we will cry.

Here is a world in which two-thirds of its people live on a substandard diet. Yet in America it costs a million dollars a day to store the food we cannot eat. Yet plenty gives no peace and the soul is restless until it rests in God.

For life in such a world may God make us ever more tender and give us the gift of the child's gaiety, for "unless we become like children we will never enter the Kingdom."

WARD L. PEET *is pastor of Central odist Church in Sacramento, Calif.*

KINGDOMTIDE PREACHING--I

One Methodist pastor's suggestions for preaching and worship during the Season of the Kingdom of God on Earth (August 26-November 25). Ideas for the remaining Sundays in Kingdomtide will appear in the August issue.

KINGDOMTIDE is of comparatively recent origin in the Christian Calendar within Protestantism. The season was introduced by the Commission on Worship of the former Federal Council of Churches. It was felt that the attention of the churches might well focus on the effort to realize the ideals of the kingdom of God.

One will find helpful suggestions concerning the general aspects of the season in George M. Gibson's *The Story of the Christian Year* (Abingdon Press, $2.50). He writes about preaching in Kingdomtide: ". . . twelve weeks straight may properly be devoted to the contemporary emphasis upon ethical problems, or to studies in the social implications in the Gospels and Letters. . . . great special occasions at intervals bring particular concerns to the fore, reinforcing the sermon with the celebration. . . . He who follows the Church Year has no call to neglect the immense ethical concerns of labor, race, brotherhood, interfaith, and so forth."

Kingdomtide continues this year for fourteen Sundays from August 26 through November 25. The pastor who wants to follow closely the seasonal emphases will find helpful suggestions in the Book of Worship. The suggested Scripture readings that follow are taken from the lectionary (pp. 211-12). Other traditional readings for the season will be found in *The Story of the Christian Year* (pp. 218-19.)

There is also help in the Book of Worship for selecting calls to worship (pp. 198-202), prayers and collects (pp. 202-209). A special order of worship for Kingdomtide may be found on pp. 86-89 of the Book of Worship. Additional helps for specific Sundays during the season will be found in the anthology edited by Charles L. Wallis, *Worship Resources for the Christian Year* (Harper & Brothers, $4.95). This is a helpful tool for sermon and worship preparation in any season. The liturgical color for the season is green, the color of continuing life and growth.

There are so many current books in the area of social concern that one is reluctant to suggest specific titles. One minister found it helpful to go back and read three books of somewhat ancient vintage, but which have become classics in this area. The first two may have to be secured from a library since they are out of print.

Walter Rauschenbusch's Taylor Lectures at Yale in 1917 are well known in their published form entitled, *A Theology for the Social Gospel* (Macmillan Co., out of print). The Beecher Lectures at Yale for 1902 were presented by Washington Gladden and published under the title *Social Salvation* (Houghton Mifflin, out of print). Many of the issues they deal with are dated, but today's preacher can learn much from the method and the message of these social prophets of Christ. The Macmillan Company published a new edition in 1950 of Albert Schweitzer's *The Mystery of the Kingdom of God* ($3.25), translated Walter Lowrie.

These books are far from light reading and offer li in the way of pat paragraphs of current illustrations. they will enrich the thinking and knowledge of the m ern preacher who lives with them awhile!

An Obedient King

August 26, Festival of Christ the King. 1 Peter 5:5 or Luke 15:3-10. See also Philippians 2:8 and Rom 5:9. Suggested hymns (*The Methodist Hymnal*): "Crown Him with many crowns"; 376, "Dear Master, whose life I see"; 226, "O Jesus, I have promised."

It might be in order to lift up for special empha on this Sunday the fact of Jesus' humility and obedience his Father. We often think of kings only in terms of th being obeyed. In Christ the King we can find lessons obedience.

C. H. Dodd in *Benefits of His Passion* (Abingdon Pr $1.00) has a discussion of this which could well serve a point of departure for a sermon (see pp. 12-17). He poi out:

(1) The life of Jesus sets an example of obedience to divine will.

(2) There are in history dramatic and crucial mome when a decision taken by a great man alters the wh aspects of life—its demands, its opportunities, its challe —for all who shall come after. (Other illustrations are m like Martin Luther, John Wesley, Copernicus, Marc Edison.)

(3) There was more in the story of Jesus than can accounted for merely upon the human level of histor God was in it! While Dodd's meditations are in line w the Lenten emphasis, they could well launch one i preaching in Kingdomtide.

Vocational Investment of Life

September 2, Second Sunday in Kingdomtide (La Sunday). 2 Corinthians 5:14-21 or Luke 15:11-32. See a 2 Timothy 2:15. Suggested hymns: 293, "Work, for night is coming"; 287, "A charge to keep I have"; 2 "Forth in Thy name, O Lord, I go."

For the preacher who wishes to stress the inher message of Labor Day, there is an abundance of mater The annual Labor Day message from the National Cou of Churches will be available early and should offer formation and inspiration. Materials from the various la unions can be secured simply by request. Other mater can be secured from the government printing office.

licit references to labor as organized or unorganized vell be determined by the nature of one's congre—at least as regards detailed discussion of the ms of labor in the modern industrial world. For some gations this is, to a large degree, an academic dis-n.

Sunday can be a time to stress the potential sacred-f all useful work. Refer to the *Methodist Service ts Booklet,* #3202-C (Service Dept., Board of Educa-P. O. Box 871, Nashville 2, Tenn., 10 cents) for a round upon which to formulate your own philosophy ristian vocation. In all vocations man is called to "full-time Christian service." As ministers, we take the lead in helping to broaden the use of this from the narrow confines of purely church-related ons. Every Christian is called to give full-time Chris-rvice, whatever his vocational investment of Life.

of the Ruts of Routine

tember 9, Third Sunday in Kingdomtide. Philip-3:7-16 or Mark 4:26-29. See also Matthew 5:31-48. sted hymns: 12, "Joyful, joyful, we adore Thee"; 341, all the traffic of the ways"; 288, "Hark, the voice of calling."

s was constantly seeking to lift people out of the f routine religion, which merely adhered to the of the law, onto the heights of abundant living in ristian spirit. As the fall routine of school, business, cial activities begins again, the preacher can call on to the importance and the danger of routine. rebelled against a religion which emphasized the of the law and missed the spiritual dynamic essential ctive religious living.

could suggest the glory there is in the common-things of life that seem routine. Moses, for instance, to a turning point in his life with the discovery of portance of the place where he stood. It was holy d. Even the routine commonplace was sacred there. need to see the potential greatness in drudgery and e, and accept as a Christian fact that all life has purpose. The most monotonous life can be saved d through Christ and given a glimpse of the eternal inherent in human personality. Edwin Markham's "Earth Is Enough" is suggestive for this point. See *rpieces of Religious Verse* (Harper & Brothers, edited by J. D. Morrison, p. 325.

ing Religion Off the Sidelines

tember 16, Fourth Sunday in Kingdomtide. Ro-8:26-28 or Luke 11:1-13. See also Mark 14:66-72. sted hymns: 21, "Come, let us tune our loftiest song"; Fight the good fight with all thy might"; 285, "The f God goes forth to war."

gion is helpless if kept on the sidelines. It must be-a part of life where life is lived. It must be put into on the path of daily living. The emphasis on the l application of the ideals of Christ's kingdom can ustrated in the sports field during the fall.

reference to Simon Peter's denial offers a text that out for preaching. Peter was in the courtyard *warm-mself* (Mark 14:66). At the crucial moment he was e sidelines. To make religion really count we must ristianity not as form but as a vital force in facing roblems of living in home and society. We need to ate religion into daily life. It is something more than gency rations. Life must be centered on God day by day. This calls for full espousal of an extremely difficult task.

Simon Peter came off the sidelines to become a strong leader of the faith. To share in Kingdom service is to make religion a vital force.

Neurotic Uses of Religion

September 23, Fifth Sunday in Kingdomtide. Acts 8:26-39 or John 6:47-58. See also Matthew 4:1-11 and Luke 14:25-33. Suggested hymns: 17, "From all that dwell below the skies"; 364, "More love to Thee, O Christ"; 144, "Beneath the cross of Jesus."

Religion can be an escape from facing the demands of reality in life. Freud spoke of religion as a "compulsive neurosis" which increases an individual's childish dependence on God and keeps the individual infantile. Rollo May's *Man's Search for Himself* (W. W. Norton & Co., $3.95) can furnish the preacher with excellent reading background for dealing with this neurotic use of religion.

He will find in the story of Jesus' temptations a scriptural background. His text might be, ". . . *If you are the Son of God, throw yourself down. . . .*" Here was a threat to religious maturity for it called for a neurotic use of his religion. There are many today who seek to escape making decisions and choices, who try to run from the demands of reality.

Religion is mature when it strengthens a person in his own sense of dignity and personal worth, when it gives him a basis for courageous acceptance of his limitations, when it develops his capacity to love his fellow men, when it helps him see that his dependence on God demands an active participation in Christian discipleship. Here may be introduced a second text, Luke 14:27, *"Whoever does not bear his own cross and come after me, cannot be my disciple."*

Juveniles in a Delinquent World

September 30, Sixth Sunday in Kingdomtide. Philippians 4:4-7 or John 14:23-31. See also Matthew 7:1-12 in J. B. Phillips' translation, *The Gospels* (Macmillan Co., $2.75). Suggested hymns: 533, "O God, our help in ages past"; 460, "Lord, speak to me, that I may speak"; 562, "The world's astir!"

This is the beginning of Christian Education Week [September 30-October 7] and offers an excellent opportunity to relate the teaching and preaching functions of the Church. The suggested title is more than a play on words. It can be the basis for pointing to the conditions that threaten the youth of today.

In preparation the preacher should read Benjamin Fine's *1,000,000 Delinquents* (World Publishing Co., $4.00). Refer also to Lewis J. Sherrill's *The Struggle of the Soul* (Macmillan Co., $2.50), and a current Woman's Society of Christian Service Study Book, *Youth in a Responsible Society—A Christian's Concern* (Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, 65 cents).

After rehearsing the factors in our delinquent society which give rise to delinquency (war, industrialization, population congestion, substandard housing, disrespect for public morality, decentralization of the home, general disregard for the Church), the minister may give the Church's answer in character training through Christian education.

Specific reference to local situations with regard to program, personnel, facilities, and purpose in the church school will be helpful. The service may well climax in a dedication of church-school officers and teachers. Special materials for this Sunday and week are available from the General Board of Education, Division of the Local Church.

Notebook for Counseling

Case histories help the pastor as well as the physician.

By STEADMAN BAGBY

NO SCIENTIST would trust the results of his experiments to memory. No physician would try to serve a patient without a history of his case. And no minister ought to leave his knowledge of his people to a hazy memory.

The careful pastor will maintain a case history of his contacts with the people whom he guides into a closer relationship with God. Revelation 20:12 describes the book of life in which God keeps a record of a man's work upon earth. A similar record should be kept by the minister who endeavors to carry through his role as counselor for his church.

A complete, accurate, and up-to-date record of the entire church membership should be kept as his personal record, not to be confused with the official roll of the church. The case history should include the membership of the church, the constituency, including prospective members.

Many modern congregations do not recognize a rigid distinction between those who have united with the church and those who are united with the Sunday school classes but hold their church membership elsewhere. There should be some contrasting color or mark to distinguish between those who are church members and those belonging only to the Sunday school.

It is also helpful to have some way of designating those who are members of a Sunday school class and not affiliated with any church. Such records require a system of bookkeeping which each man must develop in the light of his own experience.

Case histories of the membership should, from the beginning, contain general information which can be supplied by a long-time member of the congregation or by a diligent secretary of the church.

STEADMAN BAGBY *is pastor of First Methodist Church, Lexington, Ky.*

In a small church the record might be kept in a large school notebook. In my present pastorate, with more than 1,400 members, this record is kept in a loose-leaf poster binder. One entire page is reserved for each family so that immediately upon looking at the page I recognize the family status. Family names are listed alphabetically with space available for new family groups as they are added.

Upon arriving in a new pastorate the pastor should immediately visit the shut-ins who, because of illness or age, cannot attend the services of the church. There must be a complete coverage of the afflicted and aged affiliated with the congregation. The importance of immediate calls on this particular group cannot be overestimated.

A call on Mrs. Jones, who is a shut-in, will reach in a personal way her children and grandchildren. The grandchildren will probably not be visited by the minister in a routine house-to-house visitation for months or years. But the contact which he makes with "Grandma" will form a chain of friendship which will pass from generation to generation, giving him an immed entree into the home if sorrow stri

Record Reactions

After completing calls to the shut the minister should plan a visit to entire membership. He can make n in his case history book, listing things he has learned and the impr sions received through these visits

During the Methodist Men's vis tion a group of visitors returned a most unfavorable report from on our families. The wife had been a n active worker in the church years fore. When she became ill and lost contacts with the congregation, ap ently the congregation lost contact her.

Both the wife and husband bitt resented being neglected during wife's illness. The attitude of the h band toward the visiting commi was most belligerent.

A record of this bitterness was m by the pastor. Later he visited family himself.

This woman was hospitalized so time afterward, and again the pa and church were not notified. W this illness was discovered, ano hurried telephone call and a follow visit were made by the minister. atmosphere of the home was compl ly cordial and the former bitter was gone. The most famous prea in the world, neglecting pastoral co seling, could not have drained bitterness away, but a counselor's cern reclaimed both a soul and a h

A bitter speech can usually be tr to a battered soul, just as sarc springs from self-hatred. The famil individual that quits the church not dislike the preacher or the chu but they are afraid the church or preacher dislikes them. The servan not greater than his lord and the n ister, like his Lord, *"will not bre bruised reed or quench a smolde wick"* (Matthew 12:20), but by co ing the sheep he will find and com the distressed.

The minister works with intangi and runs the risk of not pointing up desired goal for which he strives w out a record of his counseling periences. Desirable goals formu themselves as one deals with hu personalities.

A business firm will check its rec with sufficient accuracy to deter whether or not you have purch anything over a period of days. A n ister ought to have a similarly accu record to show if he has had a pers contact with every member of church during the year. This may b brief as a telephone call or a letter, it must be personal.

Counselor's Workshop

This minister attempts to advise an immature high-school senior involved in family difficulties stemming from an intimate romance with a Roman Catholic.

Teen-age Troubles

A YOUNG woman is eighteen ars of age, a senior in high school. ad been active in the youth fel- ip until two years ago—has now d again. (*In between, she had a waitress in a local sandwich shop ngs and Sundays, at a time when mily was in financial difficulty than at present.*) She came to talk ne once before, two years ago, at quest, when her mother was wor- bout her dating habits. The girl ed this meeting herself. Both par- work.

e: Well, I suppose you know why ere. It's about Jerry and my dat- m. I think you talked with my r about it. He's Catholic, you and Daddy told me two weeks hat I've got to do three things: p going with him. 2. Stop drink- 3. Stay home. (*She numbered on her fingers.*) They raise such fuss.

tor: You think they're prejudiced t Catholics?

e: I know they are. Roscoe (*her r*) told me that he thinks it's se Daddy sold his farm to a Cath- hen we left Inville. They're solid tant there, and didn't like it.

tor: How long have you been Jerry?

e: Since last December. I don't hat difference it makes that he's lic. I used to have slumber par- hen we lived in town, and most girls were Catholic and we would religion. There just wasn't any nce. And as far as drinking goes, he drinks, sure. But not over Neither do I.

tor: What do you drink?

e: Oh, wine and a few whiskey Once I drank too much and got I've been careful since. I get and silly and we have a good All the kids do it. We take a with us and mix it at the Bunga-

tor: Who pays for the drinks?

e: Jerry's mother gives them to nd sometimes the kids pool their and buy. Jerry's an only kid, guess he's a little spoiled. But he t drink much. Oh, he's been drunk once or twice. But he gets sick from it, too. He's not drinking during Lent. It's a long time since we had any. You know Jean (*older sister*) says she's not the angel Mother and Dad thinks, when it comes to that. She and Bob (*fiancé*) drink. And Mary Ann (*older sister*) brought home a quart of wine a customer (*of beauty shop*) gave her for Christmas, and we both had some of it secretly. The folks were shocked, I guess, when she did it.

(A) *Pastor:* They don't seem to understand.

Jane: No, all the kids do it nowadays. And I can't talk with my folks. It's different in Jerry's house. He musses up his mother's hair, and things. We never had affection like that in our house. I like to go there, they always have a good time. Jerry's mother works in the Buckman Bar, you know, and when Mother found that out, she really hit the ceiling. We don't visit at our house much. I suppose we should. But they think just because we have TV now, we should always stay home. Why, they've had TV a long time, and after a while you get tired of it. Jerry practically lives out at the Bungalow. If you want him, you call for him there. Last time I found him there, he was in the kitchen peeling potatoes.

Pastor: Are the Bungalow people friends of the family?

Jane: No, he just goes there. You know, another thing that comes in is Mother's high blood pressure. I guess I make it worse. She's always saying so, and she hollers at me and cries. I can't stand that. I get tired of hearing about her blood pressure. She uses it like a weapon. I suppose I shouldn't feel that way. But I can't say anything when she yells at me, it will just go higher. Betsy (*younger sister, only other child at home*) tells me what Mom says to her about me. She talks to Betsy about it all the time, too. Betsy's tired of it just like I am. And then there's money. I get a dollar a week for lunch and don't eat, so I have spending money. I buy records with it. Oh, she gives me some if I ask, but it's always, "We don't have any to waste." So I hate to ask. I guess I'll just have to wait until I'm out of school and on my own.

(B) *Pastor:* Then you can run your own life.

Jane: Yes. I've really been dating Jerry anyway. Neil came over and pretended (*Neil is a neighbor*) he had bought a new car. I went out to see it, and there was Jerry, so we went out. But Mom said yesterday, "I'm beginning to see through these visits."

(C) *Pastor:* When I talked with your mother, her main worry seemed to be the hours you get back from dates.

Jane: I *have* been late. But you just can't leave the bunch so early. Eleven o'clock! . . . but the last two times I did get in, even at 10:30. But I think Friday nights should be later, don't you?

(*Here we exchanged the usual agreement that times and customs have changed since the past generation. Her mother told me that she had been coming in at 1* A.M. *or later—once at 4* A.M.).

Pastor: Perhaps I can talk with your mother about it and reach some sort of compromise agreement.

Jane: Maybe.

Pastor: I doubt if I could do much to change anyone's feelings about Catholics or drink, however. You know, slumber party discussions of religion are different from the problems of interfaith marriage. Are you planning marriage?

Jane: Yes. Janet gave me this. (*She took a pamphlet out of her purse,* If I Marry a Roman Catholic, *by Leland F. Wood, National Council of Churches, 5 cents each.*) I haven't read it. She says I should.

Pastor: You should, it's very good. You never saw the Youth Fellowship filmstrip, *With This Ring,* did you? We'll be seing it at YF this Thursday night. It's helpful, too. You'll have to do a lot of hard thinking here. There are real differences between the marriage ideas of Catholics and Protestants.

(*I mentioned briefly birth control, religious upbringing of children, non-interference with husband's religion.*)

Jane: Well, I don't think Jerry is very strong in his religion.

(I replied that I didn't think that an advantage, and emphasized the importance of religion and of a husband and wife strengthening each other in it.)

Then I asked about his future plans and hers. She is not interested in college. The high-school vocational counselor tells me she is definitely not able to do college work. She plans to get a job of any sort in the town where Mary Ann, her sister, works. They have not set a marriage date.

Jerry will go to National Guard

teletype school, then get "up to $400 a month for the work he does." He's not interested in college either, "though he could do it. He just won't study, he likes fun with the gang too much." We closed with the agreement that I would talk with her mother again, and she would try hard to get back home on time.

Might I have sensed the irresponsibility of Jerry earlier and talked about it in relation to marriage? He is 19. They really might get married, after all, irresponsible as both are. She had to leave to catch the school bus home. We talked almost an hour. No doubt, after a session with her mother, I should see Jane again.

Evaluation by

ROBERT E. ELLIOTT

THIS pastor is not very explicit in his own evaluation of what has happened here, nor is he very clear about what he wanted to have happen. His question at the end implies some dissatisfaction with the results and implies that at least part of his intention was to get Jane to think again about the wisdom of this marriage. To the extent that this was his intention, he is quite right in feeling unsuccessful.

ELLIOTT

I share his feeling of dissatisfaction with this, but for somewhat different reasons. The question that most puzzles me is one that never receives a clear answer in the interview: *Why* has Jane come to talk to this pastor? He reports that she initiated the interview, which would certainly suggest that she wanted some kind of help from him. But note her first words: "Well, I suppose you know why I'm here. It's about Jerry and my dating him. I think you talked with my mother about it. . . . They raise such a big fuss."

These words provoke a second thought about Jane's "initiative." They suggest that Jane may be responding to some sense of obligation to talk to the pastor, perhaps a need to square herself with him. At any event, the "problem" for Jane is not in herself but in her parents' unreasonableness.

Now this attitude may mean either of a couple of things: (1) a defensive posture concealing an inner uncertainty about her own feelings about Jerry, which she may get around to discussing with the pastor if she can come to feel free to do so; or (2) a way of saying: "I'm clear about how I see this situation but for some reason I'm supposed to talk it over with you —although what good that will do I don't know."

As the interview proceeds, Jane's words seem to point pretty consistently toward the latter meaning. She does seem quite clear to herself about her feelings and attitudes on a number of issues: alcohol, Jerry, Catholic-Protestant relations, even her difficult relationship with her mother. This is not to argue that her attitudes are wise or mature; it is simply to say that she seems to know where she stands. Not once does she imply: "I'm mixed up about this," or "I wish I knew what to do here," or "Help me think about that."

All of this tends to underline the suspicion that Jane's "initiative" may not have been so much self-propelled as propelled by a sense of obligation (to mother? to pastor?) to tell him about it.

To the extent that this is true, this interview never develops into a true counseling situation. I am tempted to call it a *pseudo-counseling* situation, because the minister never seems to realize that the girl is not asking for help.

What help can a minister be to someone not asking for help? In general, not very much. But in this situation, one would still need to be alert to the first alternative mentioned above: maybe Jane's apparent self-sufficiency hides an inner need for help which is hard for her to admit. One does not know what would have emerged had the pastor genuinely and consistently tried to understand and communicate his understanding of the girl's feelings.

At some points he does respond with real understanding, but these are interspersed with questions for information, the value of which is hard to see except as they satisfy the pastor's curiosity. Then he jumps to the conclusion that the girl wants him to soften up the mother and he offers to try, a proposal about which she is politely skeptical.

Then finally, the pastor resorts to earnest effort to get her to think twice about the wisdom of her intended marriage. This one draws a blank. And surely, to speak to the pastor's question, the effort to talk about Jerry's irresponsibility would have drawn no less a blank.

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Evaluation by

EARL H. FURGESON

THE pastor presents a prob which is becoming increasingly c mon, and one for which there are pat answers. Before one can eval an interview dealing with an impe ing mixed marriage, and indeed fore one can conduct such an interv he must clarify his objectives and come aware of what it is he re aims to accom by the intervie

FURGESON

A common jective adop either conscio or unconscio by many past counselors is discourage or vent mixed m riages, particul Roman Catho and Protest unions. T counselors point out, as the pastor does, that there are "real differe between the marriage ideas of Ca lics and Protestants." This, of co is true if one is thinking of those write the official positions of the branches of the Faith.

They also point out that the div rate among couples of mixed marr is higher than it is for couples of religious affiliation and is exce only by the divorce rate among cou who have no religious affiliation at the latter being only slightly hig Such negative evidence is suffic many think, to justify the counselo dissuading all couples from a m marriage.

Despite these negative consid tions, and they are very real, it se to me a mistake to hold arbitrarily in advance of an examination of a ticular case, to the aim of discoura all mixed marriages. Counseling by method of statistical generalizatio unsound, because tendencies which generally true may nevertheless no accurately descriptive of this part lar situation.

It is true that the Roman Cath Church is officially opposed to con ception, but it does not follow tha Catholics therefore repudiate con ception. There are many who pra it. Again, it is true that there are nificant differences between (so Roman Catholics and (some) Pro

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in matters of faith and practice; is also true that (some) Roman lics and (some) Protestants are like-minded than others within fold.

if the pastor's objective is to urage mixed marriages, what is e? The answer is twofold: First, astor's objective is to help his ioners make their own decisions. d, his aim is to help his parish- become fully aware of all the quences of their decisions and, as as possible, to help them under- the motivating forces prompting to their decisions.

his interview the pastor was cer- right in calling Jane's attention terials which provide information ng directly on the decision she is to make—the pamphlet on mixed ages, the filmstrip, and the pas- own explanations of various Ro- attitudes. Jane is obviously an ture individual.

the matter of helping the parish- to become self-aware the inter- is perhaps less good. The pastor to miss some significant clues to ynamics of Jane's behavior, and misses them he will not, of course, le to help her see them. Radical s with family tradition, like mar- outside the religious tradition of mily, are usually symptomatic of ity toward parental figures and ggressive in kind, but usually the n is not aware that it is his own ascious hostility which provides ropulsion for his behavior.

at this is the situation with Jane gested by her attitude toward her ts. The pastor misses a real op- nity in not picking up obvious and encouraging Jane to express of her feelings. He seems to be cupied with trivia: "What do you ? . . . Who pays for the drinks?" points **(A)** and **(B)**, however, he s excellent responses. He follows eads of his parishioner carefully, ng with material placed directly e him. It is unfortunate that he lons this direction at **(C)**.

(C) the interview takes a turn in irection of symptomatic treatment. astor, at length, nominates him- s arbitrator to work out a com- ise with the mother on the ques- of when Jane should get in at —which is, of course, not the real em at all but only a symptom of roblem.

e interview does have some com- able points. Jane does more talk- han the pastor, and this is usually d sign. There is good rapport ex- d in Jane's general freedom in g to the pastor and in the pastor's following of leads at two points.

Monday Morning

by emory stevens bucke

Minneapolis in Retrospect

WELL SIR! In spite of the sad fact that most of us were not delegates to the 1956 General Conference, and were not even called in to be expert advisors to the several committees and sessions—the boys and girls did a good job! I suppose we might have been "asked after" if they had arranged for more chairs but as it was, they had to double the number to care for the secretaries.

Some proposals went through that we wished had not—others went through that we wanted—but we will watch with interest what happens to them.

The enabling legislation of the General Conference now makes it possible for an annual conference to admit women to full ministerial connection, and it also makes it possible for Negro and white churches to come together into the same conference. Whether any of this happens, of course, is entirely up to the annual conference involved.

Nobody has won much of anything in these two hotly debated issues and there won't be any victories recorded until we begin to see what the annual conferences do. I for one didn't get terribly emotional or stirred up about either action.

Some of the oratory recorded in the *Daily Christian Advocate* reminded me of the old politician who was lacking in material about himself but needed some high-pitched peroration which would appeal to the voters. He ended his speech by holding up his hand and proclaiming, "There you see a hand that has never struck a woman!"

Positive Results Ahead

There were some positive directives worked out by the General Conference which will bear some needed good results. The program for the next four years, which will concentrate on the development of the local church and support of our schools and colleges, is refreshing to read.

There will be local churches which will feel that help is not necessary, but my guess is that the several boards and agencies of the church will be busier than ever in serving local churches during these next four years.

The general practitioners are the bishops, superintendents, and pastors; the specialists will be the staff members of the boards who will come in for consultation and help. There may be a few episodes where protocol will be a bit bothersome, but the improvement of the patient will determine how good the doctor is in the long run!

The new publication program sounds good. I think that the monthly is a wonderful idea! My old paper—*Zions Herald*—has gone from a weekly to a monthly, and in spite of the fact that the new editor is embarrassingly better than I ever was, I find that I can get it all read before the next issue comes. And it is just as "newsy" as it was when a weekly.

The New Christian Advocate with Otto Nall and Newman Cryer at the helm will certainly bring a wonderful pair of editors together, and I predict that every pastor will find this paper a valuable tool.

Together, with Leland Case as editor, will be a new experience for Methodists. It has the elements that make for a great paper. Reading habits of laymen have been rather definitely influenced by what we so glibly refer to as "the secular." Using a format that is familiar to the laymen to present the inspiration of the Christian message is, therefore, what is projected here.

We have not tried it before—but for the first time Methodism has a paper which it can offer to all its laymen regardless of their level of interest and activity.

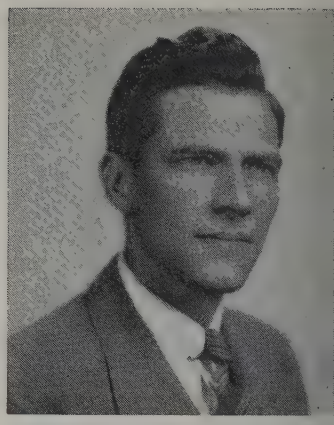
H. Hughes Wagner, pastor of Trinity Methodist Church in Springfield, Massachusetts, is to be thanked for getting into the Discipline a statement indicating that planned parenthood is not against God's law. Having spent a number of years in Massachusetts, where it was categorically assumed that it *was* against God's law, it is nice to contemplate patting the Discipline and being able to say, "It ain't against God's law!"

I'm sure we have as much right to our point of view as do our worthy colleagues of the Roman Catholic Church.

Apparently there were as many gavels as delegates at the General Conference. With deep gratitude, most of the bishops who presided referred to the gavels: some were made of teeth; others from pulpits, some from old Methodist shrines, one was used by Francis Asbury, some may have been former delegates!

Bishop Marvin Franklin made the best "gavel" speech, however, when he closed with these stirring words, "The gavel I am using this morning I found on the desk."

New Life in the Lord's Supper



An appraisal of the Sacrament's value for religious experience.

By C. STANLEY LOWELL

RELIGION IS man's awareness of God and response to him. A religious experience is the act of finding God, or of being found in him, through his revealed Word and a spiritual apprehension of it.

A man's religious experience is by far the most important experience of his entire life, lending it meaning and direction. It is more essential to be related satisfactorily to one's Creator than to one's fellow men.

The sacraments of the Church, the one institution which exists to foster a right relationship between man and God, are liturgical acts that have special significance for religious experience. Let us single out the Lord's Supper, a visible, tangible reminder of God and his claims, as the universal sacrament of Christendom and appraise its significance for religious experience.

The original observance of the Last Supper of Christ and his disciples was a pulsating drama, tremulous with spiritual drama. The pathos of parting lent the scene a breathless intensity. There were the intimations of denial and betrayal. There was the dispute over precedence. The atmosphere was heavy with foreboding. None could have escaped the impact.

While the power of the Last Supper could not prevent Judas from going through with the betrayal, it did prostrate him with remorse. It could not buttress Peter with courage to avert the denial, but it did sting him to shame and repentance. The others felt it scarcely less. There was an impact in this "religious form"—a power that stirred and gripped and changed.

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This binding of the disciples to their Lord in the fellowship of eating and drinking must have been poignantly real. Subsequent observances would have been no less impressive. What memories would fire the imagination of the disciples at each keeping of the Supper! They would live it all over again.

The experience would recapitulate the most moving episode of their lives, keeping it constantly before them. It was significant and vital to them, and scarcely less so to their contemporaries. So long as they were keeping the Supper with men who had kept it with the Lord himself, how could they escape the drama of it? How could they avoid being moved and changed?

A Solemn Trust

Regardless of specific documentation, the Church has always recognized a bond between the Lord's Supper and the last Passover of Jesus. The words, *". . . Do this in remembrance of me,"* have been sacred to all Christians. They have become a solemn trust reminding us of our tie to the living Lord.

The Last Supper was a fond farewell, but being thus taken into the bosom of the Church, it has become much more. It has stirred overtones of grateful remembrance far down the future's broadening way.

At its inaugural and during the early decades of the Church's history, the Lord's Supper was undoubtedly the means of a vital religious experience for many. The sheer survival power of the Sacrament is an indication of its spiritual vitality.

Distribution of the elements in the rude settings of the catacombs during the era of persecution was also dramatic. Communicants were in danger of police action under a charge of "cannibalism" or "atheism." There would be for those participating the same sense of the solemnity and sac peril of the Last Supper.

It must have remained so for s time. The Lord's Supper has been scribed as a "form" or a "rite" of Christian religion. But the deadn such terms sometimes suggest quite absent. Each observance of Sacrament was occasion for an exp ence of God. We have to record, h ever, the sad fact that this vivid se of the Presence in the Supper gradually lost. Not altogether, to sure, but widely and generally. some the Sacrament must certai have retained the pristine awe. But most, including the celebrants the selves, what had once been a mov experience became a dead stereot

What had once teemed with power of God became dormant. W had been a kindling drama of the fa degenerated into a feeble human cantation.

The denial of the cup to the la one of the shocking heresies per trated by the Bishop of Rome, something to do with the decline. S even the clergy who had contin access to the cup no longer felt the g of the Sacrament.

The Mass Emerges

The third and fourth centuries w marked by the rapid rise of sacer talism and the development of fi liturgies. The Lord's Supper becam sacrificial rite encased in a rigid rit featuring a miracle known as trans stantiation and requiring a priest make it valid.

In 1215 the Lord's Supper dis peared and there emerged a substit for it, the Mass. The Sacrament frankly described as a sacrifice to G

The Lord's Supper was lost, curiou enough, as the Church was makin desperate effort to preserve it. It not been sufficiently recognized t the object sought in superseding

r with the Mass was a renewal Sacrament's vitality.

object was sought by the intro- n of a magical note totally lack- the original observance. It was ually made into a dogma that at tegic point in the ritual the ele- did actually become the body ie blood of Christ. The idea was eserve the pulsating drama of 's sacrifice. It was as though the ce of Christ were being re-en- at that very moment, as though re dying again for the sins of in attendance.

attempt to revivify the Supper aking each celebration of it a ulous event may, perhaps, have good intention. The effect was, er, exactly the opposite of what een sought. The effect was not ke the presence of Christ vivid to unicants, not to exalt Christ as thor of redemption, but rather to the human priest.

he Mass Christ did not offer him- s a sacrifice for the sins of the world. On the contrary, he was d as a sacrifice by the priest. became an object of human ulation. He was put in the in- ble position of being unable to his sacrifice effective and extend rgiveness until some duly conse- human being pronounced the formula.

re were other factors in the tran- from Supper to Mass—the in- e of the mystery rites, for ex- . Fundamentally, the transition e regarded as an attempt to keep acrament perennially vital. The pt failed.

at ever the initial effect of the may have been, atrophy soon set hat had once been the life and of the Church became its dire ness.

to the People

s significant that the reformers d so promptly against the Mass. rejected it and restored the Word, and preached, to the central place rship. They recovered the Lord's er and restored it to its proper as the Sacrament of the Word.

reformers correctly saw that the Church substituted the Mass ie Lord's Supper, it was placing iance on a miracle and the emo- titillation which the miracle was sed to inspire. They recognized n such a reliance there was a law ninishing returns which had al- begun to operate.

erdotal control of the Sacrament ejected by the reformers because was no basis for it in the New Testament. They brought the people back to the Sacrament and the Sacrament back to the people by restoring congregational participation. They rejected the Mass itself as a human innovation, an emotional pageant from which the Word had been lost.

The return to the Lord's Supper was dramatized by some famous words: ". . . Jesus Christ . . . who made there, by the one offering of Himself, a full, perfect, and sufficient sacrifice for the sins of the whole world. . . ."

The reformers contended that what had been done fully, perfectly, and sufficiently did not have to be constantly repeated. The attempt to repeat incessantly what had been perfectly done would reduce and vulgarize the original act. The Lord's Supper was recovered as a memorial, and as an occasion for the reception of God's grace as revealed in the Word.

The recovery of the cup for the laity, after the long and cruel denial, must have been a moment of ineffable joy. One can imagine the wonder of the occasion when Luther restored to the laity the heritage rightly theirs. There must have been tears of joy. The Supper must have had a power and meaning long absent from the Mass.

But alas! Even a change so marked could not carry a continuous freight of spiritual power. The wine and the bread would presently become as the bread. The paralysis that had triumphed before would threaten again. Is it not often the case today among Protestants that communion services are the least "popular" of all and attendance most sparse?

Many would aver that the Lord's Supper needs a new reformation. We must recognize immediately, however, that the key to a new reformation lies quite outside the realm of mechanical changes. Changes are being urged in certain quarters as a means of revitalizing the Supper. There is talk of "giving the Sacrament back to the people." There is talk of various innovations in ritual or procedure that will commend the Supper in a new way.

Some churches put the communion table in the midst of the congregation, hoping that this may lead to a recovery of the original feeling of the Last Supper. These efforts have significance and are worth our attention. They may achieve some local success. They are not, however, the key to the problem. The Lord's Supper is something far more than the mechanics by which it is observed.

There is danger in constantly thinking in terms of mechanics. This implies concentration on symbols rather than on what the symbols symbolize. The Sacrament is not grace; it is a means of grace. The point is clearly made in 1 Corinthians 10:1-5 that men can receive the Sacrament and yet be lost.

Faithful compliance with a liturgical act does not save anyone; it cannot save anyone. In its true function the Lord's Supper is a means of "setting off" the Christian experience. There is always something prior to the mechanics of the Supper, however. This is obedience to the Word of God which informs the food, which invests the Sacrament with its own meaning.

Not a Calisthenic

To take the Supper for more than it is leads the Church astray. The pious fables circulated in Romanist circles about the alleged miraculous properties of the Host indicate one perverse tangent. More serious still is the temptation to think of partaking as a religious calisthenic rather than as an invitation to repentance and acceptance. Partaking of the Sacrament is not a holy work that will give us credit. Thinking of it in such terms thwarts what it was meant to induce.

Certainly the elements are not central. Luther belittled the notion that there is any special efficacy for salvation in the baptismal water. He said that the water in itself is not nobler than any other water. The thing that matters is that the Word of God comes upon it.

Luther might well have applied the same logic to the bread and the wine in the Supper. What matters here is not the physical elements but the Word, and particularly the culmination of the Word revealed in God's Son. *In the beginning was the Word, and the Word was with God, and the Word was God.*

New life in the Lord's Supper can come only through a fresh apprehension of the One whom the Sacrament depicts; fresh obedience to the Word, and new dedication to its purpose. We must constantly remind ourselves that our faith is not in the bread and wine but in the redeeming death of Christ. The bread and wine do not redeem us. We are redeemed by faith in the Lord.

The Lord's Supper can be the occasion for an authentic religious experience. If one is obedient and responsive to the Word, the majestic rhythm of the ritual and the act of partaking can lead directly to this experience. By faithfully pursuing each step of the service one can be "born again." Yet let us be clear. All this does not hinge on correct mechanics or on the celebrant's credentials. It hinges on the communicant's own personal response to what God has done.

The Camera Comes to Church

Recent improvements in photography suggest some effective ways to put pictures to work for the local church.

By JAMES W. CARTY, JR.

JACK CORN, photographer for *The Nashville Tennessean,* a metropolitan daily newspaper, sat on the front pew of the sanctuary of Forest Grove Methodist Church in Davidson County, Tennessee.

Doyle Masters, pastor of four Methodist churches in the Joelton circuit, announced that Corn was among the visitors, gathering material for a possible article for *The Tennessean* magazine.

During the service Corn took a small Leica camera out of his right coat pocket and placed it on his lap. The camera was loaded with new high-speed 35mm. film.

Corn made several pictures of different aspects of the preaching, song service, offertory, and other parts of the worship period.

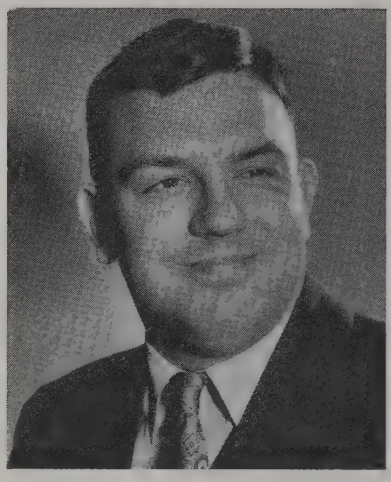
Masters, standing at the church door at the end of the service, shook hands with the departing photographer and asked: "Do you want me to stop a few people so you can repose some pictures of the service?"

Corn shook his head and said, "I have already taken some pictures."

The minister and worshipers gathered around Corn expressed surprise. "But when?" inquired Masters.

"During the service," Corn replied. "I was watching you closely out of the corner of my eyes during a good part of the service," the pastor added, "and I didn't see you aim your camera. There was no flash, no loud clicking of a camera."

Corn unbuttoned his coat and showed the small camera, which now was hanging from a strip around his neck. He explained that with fast film



and good sunlight he was able to get indoor pictures without the use of flashbulbs.

There have been several important developments in the making of faster films, finer lenses, and smaller, more compact cameras in the past few years. These trends have significance for the photography program of churches.

Church leaders should be aware of the newer equipment and film and how photography can help develop and interpret their programs, activities, and publicity. They need to reappraise the functions of church photography.

The result should be that professional religious leaders and laymen alike realize that photographs can be taken during services without marring the dignity of the occasion. Once the leaders develop an appreciation of the value of religious photographs, then pictures will be used in more varied and extensive ways.

Photographs can be used to interpret the program of a local church to secular and religious publications. Pictures also can be used in many ways to promote the program of a congregati Churches can use photographs for b the paid advertisements and free ne stories which newspapers publish.

An advertisement might show profile (face and shoulders) of a vi ing speaker, the clergyman or minis of music, the board chairman or pre dents of the different church grou Such illustrations show the leaders.

Other advertisements might sho choir, sanctuaries or educational bui ings, completed or under constructi

Some Photo Ideas

Clergymen can work with newspa photographers and reporters in help them line up pictures which show dynamic program of a local congre tion.

Such photographs might be taken Holy Communion, the offering, B tism, a wedding, the minister preachi the minister holding his hand o stretched as he pronounces a bened tion, a voice or violin soloist.

Some nonchurch members ne have stepped inside a sanctuary. good picture will take them inside i aginatively and perhaps interest th in church. The visual image may them to attend.

When churches take their own p tures, they can build a good pho graphic scrapbook to put in the foy Then members can relive—throu memory and pictures—past exp riences. Visitors can leaf through scrapbook in the few minutes bef services begin. They can get an idea the rich and varied program of church.

When I was a chaplain stationed the air force at San Marcos, Texas, maintained an up-to-date scrapbook the foyer which connected two wi of the chapel annex. All incoming p sonnel came here for their intervie and they were shown the scrapbook part of the orientation of the chapl program.

Churches can use pictures of vis ing speakers or evangelists for poste which can be placed in windows business stores and other establis ments. The head and shoulders sho be reproduced large enough so tha passerby, outside the store, can rec nize the person.

Preferably smiling pictures should used. Advertisements generally sh that people are attracted more by sm ing than by overly dignified or seri pictures of individuals.

Pictures of visiting speakers a can be placed on postcards with a lit information. These can be mailed ine pensively both to members and nc members.

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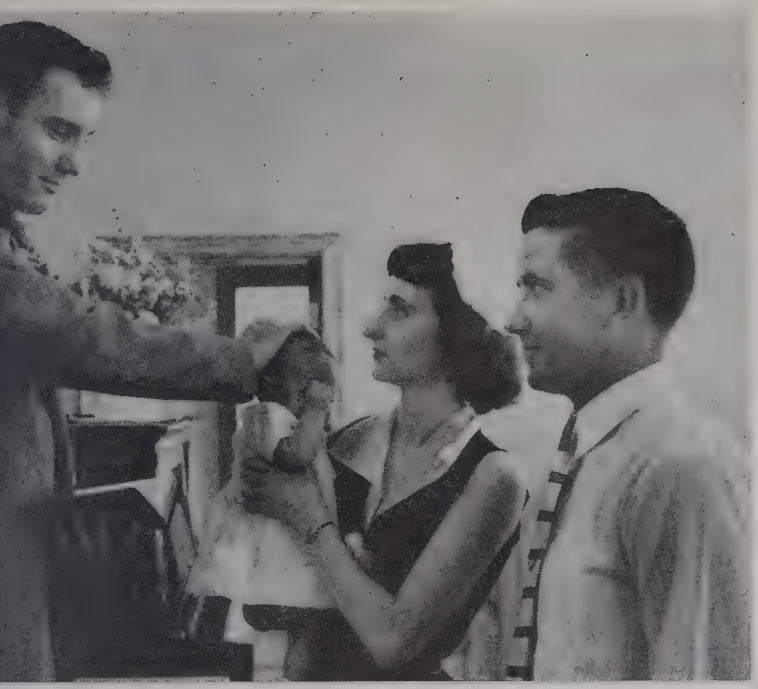

EN Doyle Masters, pastor of a Methodist circuit in Tennessee, christened young son of Mr. and Mrs. Bobby Vance, he was unaware that Photographer Corn had snapped this photograph. In fact, no one in the congregation zed that Corn was taking pictures throughout the service. Jim Carty tells it was possible in the article on these pages. Corn's camera works the year round for *The Nashville Tennessean.*

congregations build a tiny and plan eventually to construct er sanctuary. Leaders remind ongregation of this by putting a of the architect's sketch of the d cover on the front of church ns. Other churches place pic- either of architect's sketches or npleted buildings on stationery velopes.

congregation, which calls itself Church of Tomorrow," gets many requesting information about its m. The stationery letterhead the buildings which complement scriptions mailed in the letter by nister.

ve Parish Papers

y churches have a weekly or y parish paper or periodical. nail this to members, who may art in one or two activities, but aware of the total church ven- A good rule is to have at least notograph for every page. This will dress a page up typo- cally and make it attractive. e can be pictures of church pic- he play reading held by the group, the new church visitor, resident of the men's group. mes a congregation includes a ional artist, who can draw car- These too may illustrate pages.

On anniversaries churches often print souvenir booklets which record the history and growth of a congregation. Pictures of different ministers, old and new buildings, and some of the high lights—such as a ground breaking —will stir old memories. They reflect the step-by-step progress.

Congregations may want to send out brochures or booklets to interpret a special need. One downtown church, faced with the problem of deciding whether to remain at its location or relocate in the suburbs, published a booklet on the functions of a city church. This booklet showed its counseling program, the ministry to transients, the daily devotionals, and other activities.

Another church may want to enter into a building program. A booklet may have graphs containing the present membership in organizations and projected growth, showing present buildings and activities and an architect's sketch of hoped-for-structures and cartoons of activities to be added.

A congregation may have a close relationship with a missionary family. Members may write letters to the missionaries.

Then the missionaries may write one letter and ask the office to mimeograph and mail it to all church members. A picture, printed on the stationery, or included within the letter, could show some activity of the missionary family.

Many nonresident members like to keep in touch with the hometown church. Booklets, containing pictures and written information of activities, can be mailed to them.

Churches with well-developed programs in various areas may take photographs and send them with feature articles or news stories to denominational publications. State papers and national ones alike are on the lookout for outstanding programs. Photographs help to illustrate activities.

The big cameras, largely used by newspaper photographers on their routine assignments, used to scare many subjects. Partly awed by the big mechanism, people would freeze and pose artificially during picture taking. Use of flashbulbs often momentarily blinded many subjects and irritated them.

Now the use of smaller cameras, fast film, and natural light is helping photographers "snap" their subjects in more relaxed positions. The result—more natural, less artificial pictures.

Some ministers and laymen have a negative emotional reaction when the mention is made of taking pictures during solemn services. Their attitude stems largely from unfortunate experiences with amateur photographers or with professionals who were crude in their approaches.

These amateurs have heard about how a photographer on one of the big picture magazines took 100 different photographs over a several hour period. The amateurs surmised that the magazine photographer was taking a lot of pictures to get one or two great pictures.

Actually the professional photographer was trying for 100 great shots of perhaps twenty different types of activities. He wanted a lot of different, outstanding pictures from which his editors could select the particular expressions they desire to match the content of accompanying articles.

I have seen professional photographers take one flash picture during a solemn occasion—perhaps a communion service or a wedding—and not disturb the dignity of the occasion. We have one such man on our newspaper and call him "One shot."

On one occasion, the photographer (Jack Corn) sat in the choir, wore a choir robe, and sang with the musicians. Just as a Baptism was about to start, he stood up, got a picture of the minister lifting his hand before baptizing the person, and had a fine picture. Practically no one noticed the flash.

Laymen Study Theology

Serious-minded lay people in an Ohio church meet regularly with their pastor to study and discuss the Christian faith.

By ROBERT E. CHILES

LOVING GOD is so important that it cannot be relegated to any one aspect of the human personality. Commitment must be total, including all sides of man's nature, heart and soul, mind and strength. Christian faith and love require all of one's mind.

It is true of course that Christianity can effect a radiant transformation of life in the plainest and humblest folk unschooled in the sophistries of education. But to expect such an open and confident faith of people whose minds are besieged on all sides by the most subtle and potent weapons of communication and persuasion, which invariably lay claim to the best of "reasons," is credulous to say the least.

Contemporary Christians ought to be harmless as doves, but they ought also to be wise as serpents, lest they succumb to the superficial sophistications and fashionable philosophies of our enlightened age.

Opportunities for the Christian education of lay people are not abundant. Those that are available consist generally of superficial, piecemeal consideration of biblical passages with little use of the riches provided by the careful biblical study of the past one hundred years. Not only is the Bible poorly taught, but such vastly important areas as theology, Church history, ethics, and churchmanship are ignored altogether.

In the battle for the minds of men the Church is strangely negligent so long as it fails to provide for careful study and discussion of the realities of Christian faith. Is this not one of the primary obligations and opportunities of the Church today? Many people are deeply interested in learning more about their faith. They welcome the chance to become better informed and more soundly consecrated Christians.

Plea for Serious Study

In their professional preparation ministers receive much training that can be directly beneficial in the educational work of a church. Their training can be helpful to them not only in Sunday-school work, but in teaching serious-minded groups of adults within their congregations.

It is unfortunate that clergymen, with all their specialized training, so easily become enmeshed in the routine details and promotional work of a church. They have a distinctive ministry of education to perform which no one else in the congregation can do. To neglect it is to impoverish one's ministry and to pass by a very rewarding means of bringing people closer to fulness in Christ.

In his book, *Your Other Vocation* (Harper & Brothers, $1.50), Elton Trueblood has an important chapter on the theological education of the layman. He enters a plea for serious study of the Christian faith in regular, continuing classes to be taught by the pastors in local churches.

Such an experiment has been in process at our church for nearly two years. At Trueblood's request the details of this experiment were presented at the National Conference of Yokefellows meeting at Earlham College in 1954 as one example of a program of theological education for laymen.

Trueblood expresses the conviction that "the tested rule is neither to underrate their [laymen's] *intelligence* nor to overrate their *information.*" This has been a guiding principle for our Pastor's Study Class. We have not hesitated to lay demands upon the participants who have repeatedly responded to the challenge.

The letter which announced the study class to likely prospects in the con gation included the following: Pastor's Study Class is for a some select group of people who have stopped thinking, who are not a of the work involved in study, and will be faithful in meeting and ca ing out assignments."

Different classes are offered du each of three quarters of the reg school year. Each class meets for Tuesday evenings from eight about ten o'clock. A four-year cyc courses has been set up, divided an historical, biblical, and theolo studies. The registration fee ($ includes the textbook and incid expenses, and adds to the fund fo purchase of additional books for church library.

The courses include careful s of the textbook and additional read frequently in the Bible. Each co syllabus lists assignments, to source materials for papers and ports, and an annotated bibliogra A written book report on one of books on the reading list is gene required.

The major project is the prepara of a report which is presented to class. The reports are from ten to teen minutes in length and are us written out in detail.

It is somewhat startling and mensely satisfying to hear lay pe present intelligent, well-organized ports on such topics as "Grace Law in Paul," "Gnosticism and C Perversions," "John Wesley and Graham," "Luther's Attack on ance," "The Historicity of the ables." These reports often evoke siderable interest in the hearers greatly help those who spend hou their preparation.

Examination Questions

Occasional quizzes are given there is a final examination at the

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ROBERT E. CHILES *is pastor of Concord Methodist Church in Clayton, Ohio, and co-editor with Robert W. Burtner of* A Compend of Wesley's Theology (*Abingdon Press, 1954*).

h course. The exam for the on Biblical Theology poses f the following questions:
t is meant by the terms "prehis- and "posthistory"?
ain the Old and New Testament or the statement that missions heart of the Church.
does the Bible contain so much and attach such great impor- o it?
t does it mean to say that Christ t the "right time"?
Old and New Testaments re- one another; they are insepa- Explain.
stions like these come from the on the Wesleyan Theology of on:
t is the theological significance difference in these two titles: Liebman's *Peace of Mind* n and Schuster, $2.95) and Billy n's *Peace with God* (Doubleday $2.50)?
ology is both "yes" and "no"; it ffront to our reason. Explain.
ncile these two statements of 's: "You can do nothing to save lf"; "You must work out your lvation."
v how the Fall may be inter- so as to retain its religious truth et not conflict with modern edge.
e questions are taken from the on Church History to the Ref- on:
cate the relation of Church his- biblical history. Show its im- ce for the Christian life.
marize the ways in which the n defended and spread its be-
some evidences of and explana- or the decay and corruption of rly Church.
v the basis in Christian experi- of either the trinitarian or ological controversies. Indicate related problems or heresies.
n people, most of them high- graduates, a few of them with college training, discussed such with interest and often with con- ble understanding. Sessions fre- y ran beyond the appointed hour insistence of inquiring minds un- to wait till next week to settle ssue.
s sessions are quite informal genial give and take. They are ithout their desert places, of . But often they are filled with d laughter, and occasionally they adly serious as long-standing be- e challenged or the demands of hristian faith force themselves Members are encouraged to their minds, to raise questions and objections, and to fear only unexamined prejudices and detached unconcern.

There have been many hotly contested points. Description of the Fall and the Flood stories as myths brought a storm of protest. After continuing consideration many began to understand. The puzzles of Wesley's doctrine of man and sin over against his doctrine of grace and salvation led through many digressions and difficulties until at length the doctrine of prevenient grace became common parlance.

The opponents in the trinitarian struggle found contemporary disciples as class debate ranged back and forth. The faith by which the Church has lived is still alive; it strikes fire in the modern mind.

The Pastor's Study Class was conceived as an educational venture. It came to reality as this spiritual renewal. Study of the Christian inheritance is necessarily theological—it concerns man's relation to God and it is nearly impossible to keep it purely objective and impersonal. The consideration and assimilation of facts is of secondary importance to the relation of these facts to Christian commitment and living.

The classes therefore have been existential to a marked degree and have been a decisive element in the renewal of several lives. Their helpfulness has been affirmed repeatedly by a number of those enroled.

Reactions of Students

Comments on test papers also suggest the benefits of the study. A machine operator said: "The course has shown me that men today are no different than the early Jews. Men are still bullheaded, selfish, and sinful. I can see now that the Christian life, if it is to mean anything at all, demands suffering and sacrifice. It also has brought home to me that Christ without question must be the basis for our faith."

A housewife wrote: "This study has brought me closer to God and an understanding of his purpose for me. I had had the answer before, but was unwilling to accept it—it wasn't the answer that I wanted. Now with renewed spirit, I hope I can be of greater service not only to my church—but perhaps to yours and to the community." (Some members are from other churches in the community.)

"This course has been helpful in giving us a clearer understanding of our relation to God," said a draftsman. "It has helped us to see our utter dependence upon Him. It has shown us how far we have yet to go really to understand the meaning and application of the Christian faith in our own lives."

Thus far some forty people have enroled in one of the Study Classes. Enrolment is from ten to sixteen, and often more than half the class members will have perfect attendance for the ten weeks. The influence of the classes has gone far beyond those who have attended its sessions. The life of the entire church has benefited from new interest, understanding, and dedication.

The preaching mission has assumed greater significance, particularly for those who have received preparation for and preliminary presentation of the Gospel in the study class. The time and effort required by this program have been repaid many times over. This study has established itself not as auxiliary but as basic to the mission of our church.

Four-Year Curriculum

Our four-year curriculum includes the following courses:

Biblical Theology. Text: *Rediscovering the Bible,* by Bernhard W. Anderson (Association Press, $3.50).

The Wesleyan Theology of Salvation. Text: *A Compend of Wesley's Theology,* edited by R. W. Burtner and R. E. Chiles (Abingdon Press, $3.75).

Christianity to the Reformation: Roman Catholicism. Text: *The Church of Our Fathers,* by Roland H. Bainton (Charles Scribner's Sons, rev. ed., $3.50).

Luke-Acts. Study of Jesus' life and teachings, synoptic problem, and the faith and expansion of the early church.

The Reformation and Modern Protestantism. Text: *Protestant Christianity,* by John Dillenberger and Claude Welch (Charles Scribner's Sons, $4.50).

Christian Ethics. Text: *Doing the Truth,* by James A. Pike (Doubleday & Co., $2.95).

Romans and Paul's Correspondence. Study of the Pauline theology with consideration of the Church and its mission.

Methodism and the Denominations. Study of The Methodist Church and other Protestant churches.

The Hebrew Prophets. Text: *The Relevance of the Prophets,* by R. B. Y. Scott (Macmillan Co., $3.00).

The Psalms and the Book of Job. Study of the devotional and theological values of this poetry.

Christian Classics. Readings in great classics of faith and devotion.

Character Development; Christian Education. Texts: *The Struggle of the Soul,* by Lewis J. Sherrill (Macmillan Co., $2.50). *The Teaching Ministry of the Church,* by James D. Smart (Westminster Press, $3.00).

The Fountain

Modern Versions

When the young Queen Elizabeth II became sovereign of Great Britain, the old metal was reminted; and gleaming new coins, both copper and silver, were put into circulation bearing her portrait. Something akin to this is necessary from time to time in the sphere of religion. The basic doctrines of Christianity need to be rephrased in the thought forms of each new generation. What is required is not so much an essential change in the teachings as a reinterpretation of the symbols and imagery. These must be made more intelligible to people who live in our modern world. This urgently felt need doubtless lies behind the frequent requests for addresses on the subject of life after death.

—John Sutherland Bonnell, in *Heaven and Hell* (Abingdon Press)

Looking Ahead

While a company of people were having dinner together, one man in the party, who had spent many summers in Maine, fascinated his companions by telling of his experiences with a little town named Flagstaff, in the months before it was to be flooded, as part of a large lake for which a dam was being built. All improvements and repairs in the whole town were stopped. What was the use of painting a house if it were to be covered with water in six months? Why repair anything when the whole village was to be wiped out? So, week by week, the whole town became more and more bedraggled, more gone to seed, more woebegone. Then he added by way of explanation: "Where there is no faith in the future, there is no power in the present."

—Halford E. Luccock, in *Unfinished Business* (Harper & Brothers)

Split-level Living

In magazines which I read I see occasionally references to something known as split-levels. For a long time this bothered me; I didn't know what it meant. Whatever a split-level might turn out to be, I was sure I would be on the lower level. Then when I discovered that a split-level is a kind of house, it still bothered me, because it seemed to me that those words described not only houses but homes. It is tragically clear that not only are people moving into split-level dwellings but great numbers of families are living split-level lives.

—Robert E. Luccock, *Sermons on Marriage and Family Life* (Abingdon Press)

Private Banquet

Somewhere Robert Louis Stevenson says that sooner or later we all sit down to a banquet of consequences. How true! The banquet is part of our daily judgment. . . . We have to eat; our only choice is what we shall eat, and our only possible choices are what is set before us. The Lord may prepare a table before us in the presence of our enemies, but the "banquet of consequences" is provided from our own larder, and may not be so pleasant. . . .

—Robert E. Keighton, in *The Man Who Would Preach* (Abingdon Press)

Striking Figure

There is a story of two Communist boys in China were given the job of destroying churches and cha One evening at dusk after they had desecrated a chapel, they decided that they would sleep in it. As were lying on the floor there, one of them, seeing a cru so high on the wall that they had not been able to it, said to his companion, "Do you see the pictur God nailed to a stick of wood?"

"Yes," said the other lad, "but what of it?"

"You know," said the first boy, "I never saw a God suffered before."

If one bears in mind that the religious symbol seen widely in the Orient is the complacent, sitting Buddha realizes how striking the figure of Christ upon the must be to the Oriental mind.

—Gardiner M. Day, in *Christ Speaks From the C* (Seabury Press)

Person to Person

Music can become a bridge from person to person, g to group, culture to culture. From love of one's own cou and appreciation of its greatness inspired by the singi patriotic songs, a group moves on to sing the songs of peoples and lands. Such sharing in the music of countries and peoples is an outreaching that event brings greater understanding and appreciation across and international lines.

—Helen and Larry Eisenberg, in *How to Lead G Singing* (Association Press)

The Way Out

Judas presents a contemporary as well as an an problem. Blind alleys are both ancient and modern they remain, largely, the same with the passage of centu

Just as in the case of Judas there is, today, no way of despair if there is no forgiveness. "All have sinned come short of the glory of God."

When we face this sense of guilt, wrong, maladjustm and unfitness, as all must do sooner or later, we find selves facing the deadly issue of "the way out."

Judas did not believe there was a way out. He did believe that God would forgive him the awful wrong w he had done. Conviction and guilt had seized upon him had confessed and acknowledged, to himself and to ot his sin and wrong but he knew no other step save "to himself."

We call to mind here that another Disciple of J denied and denounced his Master on that fateful occa Simon, too, "went out and wept bitterly." The differ between the history of Simon Peter, one of the grea spirational persons of the early Church, and of Judas darkest enigma of human history, seems to lie in the that Simon not only wept bitterly but he repented believed that God would forgive him. *He found that giveness is the way out.* This largely explains the differ between Judas and Simon.

—Ted Hightower, in "Forgiveness Is the Way

Scrutiny a Must

Protestantism cannot afford *not* to be scrutinized. the Protestant and the skeptic part company, Protestan is judged and found wanting by the Protestant princi that only God is infallible.

—David Wesley Soper, in *Epistle to the Ske* (Association Press)

s Aplenty

Japan recently an American missionary, after telling at less than 1 per cent of the Japanese people are tians, went on to say, "We have no doubt that mil- of them would become Christians if they could do hout giving up Shinto and Buddhism." The Nipponese illing to become "Christians also" but not "Christians While the deities of Shinto and Buddhism are not in Western pantheon, we have other gods aplenty to take places. We are about as reluctant as the Japanese to hrist be all and in all," . . .

IGHT E. STEVENSON, in *Preaching on the Books of the Testament* (Harper & Brothers)

Medicine

en still a lad, Benjamin Franklin said to his mother, er, I have imbibed an acephalous molluscous." sing he had swallowed something poisonous his r forced him to take a large dose of an emetic. When over the effects of the medicine he said to her, "I aten nothing but an ordinary oyster." At that his r proceeded to give him a sound thrashing for de- g her. Then and there Benjamin vowed he would again use big words when little words would do. preacher could well make a similar vow early in nistry.

N T. JONES, in *Principles and Practice of Preaching* ingdon Press)

fied?

only man who is satisfied with his sermons is the ho has a low standard of preaching. . . .

OBERT E. KEIGHTON, in *The Man Who Would Preach* Abingdon Press)

uaded

nce told a group of ministers that when I started my own parish I preached tithing so hard I almost d to tithe myself! There's a thought there. You can- ve others something you do not have. You cannot ade others to do something which you have not tested laboratory of your own life. It was not until I did hat I was able to persuade others that tithing would usable technique for modern Christian living.

CUS BACH, in *The Will to Believe* (Prentice-Hall)

ll Enough

s is not a small world! It is inconceivably large. t-year, for instance, is the estimated distance which (at the speed of 186,300 miles per second) can travel elve months. Ingenious scientists calculate that if a a thousand light-years away, had vanished at the Columbus sailed the blue, men could still see its bril- , and it would continue to shine for another five cen- . Imagine it!

h an astounding phenomenon reminds us of the hum- statement of Theodore Roosevelt. He enjoyed view- e heavens before retiring at night. Once, after gazing galaxies of stars, he turned to his soldiers and re- d, "I guess we are now small enough to go to bed."

—G. CURTIS JONES, in *What Are You Doing?* (Bethany Press)

Nation of Joiners

Go into any city, town or hamlet in the U.S. today and you will be struck by the tremendous number of lodges, services clubs, fraternal orders, and secret societies that it boasts. Some of them claim no function at all beyond horseplay and good times. Others actually do a great deal of service work for numerous good causes. But in one respect most of these clubs and orders are alike: they are symptoms of the members' unconscious need to belong to meaningful social groups; they are the rugged individualist's answer to the deep hunger of his spirit for some association with other people in purposeful activity.

—WILLIAM MUEHL, in *Politics for Christians* (Association Press)

Today's Graven Image

During the Second World War a Navy chaplain preached a power-packed sermon on the Ten Commandments. One sailor in the congregation was transfixed and devastated by the catalogue of "thou shalt nots." He left the service very much depressed by a consciousness of having done evil in the sight of the Lord all up and down the line. But soon he brightened and said to himself, "Well, at least I've never made a graven image." Probably he was wrong. For what is a graven (hand-made) image in modern terms? Anything that man has created. If we worship ourselves or anything that we have created, we are bowing down to an idol. Those of us who idolize the success of modern science—and once again, who of us does not do this to some extent?—are breaking the Second Commandment: "You shall not make yourself a graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them" (Ex. 20:4, 5).

—CORNELIUS LOEW, in *Modern Rivals to Christian Faith* (Westminster Press)

A Strange Thing

An eloquent popular preacher, wishing to challenge a Christian audience in London to fulfill their evangelistic responsibilities more effectively, asked them to imagine the kind of progress that the Communists would have made if, like the Christians, they had had the unrivaled opportunity to spread their propaganda in all the parishes of England for over a thousand years. It was a most unrealistic question, for what evidence does Communism provide that it is able to maintain its adherents in a state of pure evangelistic zeal even for a generation? The strange thing about the Church is not that it grows old, but that it seems to have discovered the secret of being born again.

—DANIEL JENKINS, in *The Strangeness of the Church* (Doubleday & Co.)

God's Gift

What frees man from the treadmill of earning God's favor is that peculiar perception and appropriation of divine favor or grace which is known to religion as faith. Faith is opening oneself to God in such a way as to perceive the divine love for man. Thus one sees that the divine favor which man seeks in vain to earn is given free. The consequences of faith are forgiveness of past misdeeds and a new spirit of obedient love. . . .

—JOHN A. HUTCHISON, in *Faith, Reason, and Existence* (Oxford University Press)

Browsing Through the Fiction

A review by GERALD KENNEDY

IN THE APRIL edition of *The Atlantic Monthly* there appeared a very significant article by Arthur Miller [p. 35], one of America's greatest contemporary playwrights. It was an article devoted to the discussion of style in a play, and his thesis was that certain styles fit certain subjects.

He emphasized that for home situations the only style adequate was realism while more abstract approaches could be used for the discussion of the problems of society in general. He said this:

"Now I should like to make the bald statement that all plays we call great, let alone those we call serious, are ultimately involved with some aspect of a single problem. It is this: How may a man make of the outside world a home? How and in what ways must he struggle, what must he strive to change and overcome within himself and outside himself if he is to find the safety, the surroundings of love, the ease of soul, the source of identity and honor which, evidently, all men have connected in their memories with the idea of family?"

This idea is very close to that of the Christian faith. The New Testament speaks of God as Father and heaven as our home. It seems to assume that the real clues to the eternal destiny of man are to be found in his experience at home. Here is the foundation upon which a man's experiences rest and the place where we have to begin. It may be that this explains the simple and profound realism which is so characteristic of the Bible.

I began to think about this in connection with novels. The ultimate experiences of life are not abstract but concrete. The only way to write about them, therefore, is with realism.

A novel which becomes esoteric or symbolic is trying to suggest some hidden meaning or some unrealized purpose as if it were a kind of dream or ideal. But when a book is rooted in experience, its style has to be direct and authentic. This came to mind while reading the first book in this quarter's review.

GERALD KENNEDY *is bishop of the Los Angeles Area of The Methodist Church.*

***A House of Children*, by Joyce Cary. Harper & Brothers, 276 pp., $3.50**

Joyce Cary is one of our major novelists and anything he writes is bound to receive considerable attention. This book about his childhood was published earlier in England but has reached the American market only this year.

His was not the usual childhood, or perhaps it was, and he simply remembers it with clearer perception and comprehension. Certainly the other children with whom he played, and especially his cousins, come alive as only a real artist knows how to accomplish it.

An older person shudders when he realizes that children such as these are looking at adults with such critical power and such merciless judgment. I doubt that this will ever become a best seller, but it will be a perennial joy to those who appreciate an artist's reconstruction of his childhood.

***Mr. Hamish Gleave*, by Richard Llewellyn. Doubleday & Co., 316 pp., $3.95**

I still remember *How Green Was My Valley* (Macmillan Co., $3.75) with greatest pleasure and anything that Richard Llewellyn writes I want to read. Here is a big subject and it is handled with ease and discernment.

The author is trying to understand the meaning of treason. He has written a story concerning one of the leading figures of Britain's diplomatic service who became a spy for Russia and finally fled to that country carrying some very important atomic secrets with him. There was nothing about this man that would suggest a coming betrayal, for he was of the upper class with a responsible position in the government. One would assume he had everything to gain by being loyal to his trust. Underneath, however, there was the frustration of an inadequate income, and a snobbery which despised the common people.

On top of these underlying weaknesses there is a moral break and a betrayal of his marriage vows. When at the last the debacle takes place, there is a sense in which you are prepared for it, though you have it coming through a number of hin

This is a combination of good wri and real insight into human chara The frightening thing to me is there are no doubt a number of H ish Gleaves in Britain and Ame They have no real faith in our wa life and when the test comes will probably sell out to the hig bidder. It drives us back to the real tion that we live by faith, and wh man's faith is gone his integrity soon follow. This could very well companion volume to Rebecca W *The Meaning of Treason* (Viking P $3.50)

***Boon Island*, by Kenneth Rob Doubleday & Co., 275 $3.75**

A friend of mine said he did not this book, so I approached it with s prejudice. To my surprise and del I did like it and have no hesitanc recommending it very highly. I based upon a voyage from Englan Boston, and the wreck of the shi Boon Island just off the coast of Ar ica.

It was in midwinter and altho they were close to shore, no one c see them. They had to find some to keep alive, which finally led the the horror of cannibalism. As is alw the case in a crisis of this kind, worst comes out of men as well as best, and I do not suppose that man knows for sure what would c out of him in the same circumsta

Certain it is that we are somet deceived when the seemingly st prove to be weak and the physicall adequate prove to have the source undreamed of spiritual power. The a certain simplicity and stark reali the book that carries its own mes The testing here is almost entirely sical. One wonders whether these or *Mr. Hamish Gleave* had the g est testing.

***H. M. S. Ulysses*, by Alistair MacL Doubleday & Co., 316 $3.95**

This book has a theme similar to of *Boon Island*. The latter is about shipwrecked on an island. This o about men shipwrecked on a shi the terrifying voyage from Englan Russia over the northern route. It place, of course, during the last w war.

The book shows the British nav its very best, and the author's pr knowledge of ships and fighting ditions in the winter on northern is simply astounding. How men c endure such things is beyond our

nsion as we sit in our comfort-
tudies.

to me the book had one curious
. It seems to have a sustained at-
here of tragedy and suffering
never lets up. You can hardly
a book this long without wanting
kind of variety in it, for the suf-
becomes monotonous. This is a
le thing to say. One can absorb
o much without a change of pace,
am not sure that this is a defect
book so much as a defect in me.
haps there was no way of pro-
that change of situation, but the
almost loses its effect by too
of the same mood. I hasten to
owever, that it is a monumental
nd will probably rate with the
sea stories of all time.

***Horse Soldiers*, by Harold Sin-clair. Harper & Brothers, 336 pp., $3.95**

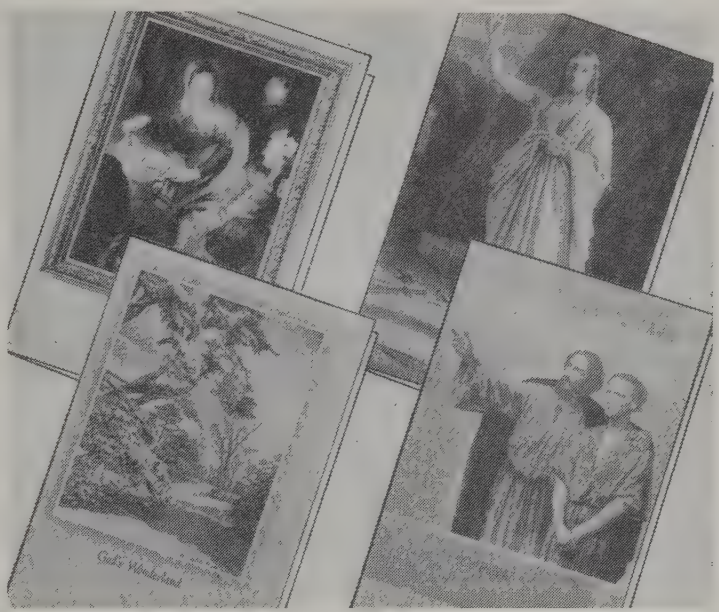
e is just a wonderful yarn about
ary raid into the South by north-
ldiers, based on an actual chap-
m the Civil War. Once you start
g it, you can hardly put it down.
ontrast to *H. M. S. Ulysses* this
as the variety of lighter moments.
es a man realize how much war
anged in a hundred years, al-
h even with radar and radio
is still considerable uncertainty
umbling in a battle. This is more
spirit of adventure than in the
phere of slaughter and carnage.
ppose there are still some people
ave not understood how com-
war has changed in this modern
Give me *The Horse Soldiers* if
ust read about the great stupidity
n called war.

***rie Morningstar*, by Herman Wouk. Doubleday & Co., 565 pp., $4.95**

not know how you can write
a cheap person without turning
cheap book. That the same man
rote *The Caine Mutiny* (Double-
Co., $3.95) could turn out this
s hard to accept. It is definitely
e matinee trade, the story of a
struck young Jewish girl whose
ame was Marjorie Morningstern.
kes the English translation as her
name, having very little success
actress.

t of the book deals with her love
with an erratic fellow named
Airman. Frankly I do not think
rie is worth 565 pages. But these
words have not kept the book
ecomihg a best seller. And prob-
Hollywood will make a movie out
for of such are so many of its
es and heroes.

A new touch of beauty and inspiration every Sunday in the year . . .



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Go, Love!

THE CHRISTIAN IMPERATIVE (Being the Kellogg Lectures at the Episcopal Theological School, Cambridge, Massachusetts, February, 1955), *by Max Warren. Charles Scribner's Sons, 144 pp., $3.00*

By WILLIS LAMOTT

The Christian imperative with which Max Warren deals is the Christian's response to the compulsive love of God. This response is known as "evangelism" when it impels men to go out and win disciples for Christ. The phrase "go out" is essential, for "You and I cannot bring men to God by whistling to them at a distance. We have to go and meet them as God does."

This book is an exhibit of the way in which this Christian imperative unfolds in the Christian mission of our days, a movement in which the author is one of our most eminent interpreters. And while he has foreign missions in view, his words are full of meaning for every minister.

The outline of Warren's study follows four imperatives of Christ: go preach, go teach, go heal, and go baptize. A final chapter relates these to the world-wide missionary enterprise.

The commission has its geographical implications, but the command to go into all the world cannot be understood unless we make a start at our church doors at home. The command to preach carries with it the acceptance of a continuing responsibility generation after generation. This insight makes the old slogan "the evangelization of the world in this generation" seem not only right but inescapable.

One of the author's best insights is that which emerges from the imperative "to cast out devils," which he defines as "evangelization in depth," a dealing with the subconscious and unconscious areas of revolt within the nature of unredeemed man.

The command to lay hands on the sick is basically one to restore men to the wholeness of abundant living. To make disciples and to teach cover not only a comprehensive range of formal education, but include the "all things" which Jesus taught, and keep the missionary active in applying Christianity to given social and cultural situations.

Integral to the whole of this many-sided activity is the imperative "to baptize—the restoration, that is, of all into the commonwealth of God, a commonwealth of which the Body of Christ, the Church, is the outward and visible promise and pledge."

The author interprets our Lord's promise, ". . . Lo, I am with you always, . . ." in terms of the other imperatives. The Holy Spirit promised to the apostles is realized in the experienced presence of Christ, "the assimilation of the one who obeys with the One who both commands and accompanies, so that there is a sharing of common mind and will."

The Christian imperative is never just compliance with an order but through love to Christ is fulfilled in the all-embracing command, "Go love."

Some Good Advice

THE PRIMACY OF PREACHING TODAY, *by Arthur A. Cowan. Charles Scribner's Sons, 128 pp., $2.50*

By JOHN J. RUDIN II

This book is the script of the Warrack Lectures for 1954. The Warrack Lectures are delivered to theological students of the Church of Scotland, were begun about forty years ago, and are roughly the equivalent of the American Yale Lectures on Preaching.

COWAN

Over the years these lectures fall into two general types. In the first, a minister discusses preaching, drawing primarily upon his pastoral experience.

Usually such lectures break no new ground, but at their best they state the old staple ideas freshly and movingly so that we are stimulated and encouraged. And often in the process we gain revealing glimpses of a great and gracious minister and his relationships with his God and his people.

In the second type, a minister or a "specialist" examines preaching through the eyes of some related discipline or in the light of the cultural setting, and enunciates new principles or questions old, accepted stereotypes. Such were David H. C. Read's *The Communication of the Gospel* (Alec R. Allenson, $1.75) in 1951 and A. C. Craig's *Preaching in a Scientific Age* (Charles Scribner's Sons, $2.50) in 1953.

Each attacked a perplexing probl of our age, analyzed it and offe workable solutions. Craig really co bines our categories, for he writes b liantly, and the problem and princip are pertinent to the American scene.

I see between the lines of Arthur Cowan's book an elderly, kindly, g cious, and devoted pastor, whose p sonal presence and belief in preach probably edified the students. But book falls in neither the first nor sec of our categories.

It misses the second category—pounding new principles or a new c text, because it stays with the t and true! Witness the chapter titl "The Proclamation of the Word"; "E pository Preaching of the Old Tes ment"; "Expository Preaching of New Testament"; "Doctrinal Prea ing—Sermons on The Christian Yea "The Manner and Matter of Prea ing." No new concepts here!

Judged by the first category—stir lating restatement of the old staple it lacks crispness and epigram. It lab the accepted—even the obvious—long, leisurely paragraphs. And cause his illustrations are drawn fr literature, rather than from his c pastoral life, he does not achieve deeply moving quality.

Reading it twice, I have underli no more than five or six really "ne statements. He does speak briefly the problems of language and co munication. But the problem is more complex than his passing ref ence would suggest.

He quotes Winston Churchill c cerning simplicity and repetition: you have an important point to ma don't try to be subtle or clever. W a pile-driver hit the point once. Hi again. Hit it a third time—a trem dous whack!" But the book itself la this crisp, repetitive power. It ma too many points too obviously, and comes merely good advice.

I have heard much from a collea about Scottish oatmeal—a nourish but grey and glamorless gruel. Suc this book—nourishing, but burde with too much sameness!

American pastors can read other cent books on preaching with m profit. A helpful American book in second category is Edgar N. Jacks *How to Preach to People's Needs* (A ingdon Press, $2.75). It brings psyc therapy to the aid of preaching.

And lest I seem "scotch" in my preciation of the Scotch, I must m tion a book in the first category b young Scotchman. Ian Macphers *The Burden of the Lord* (Abing Press, $2.75) is interesting, epigra matic, and enlightening.

e Modern Church

DEVELOPMENT OF MODERN RISTIANITY SINCE 1500, *by derick A. Norwood. Abingdon ess, 256 pp., $3.75*

OBERT T. HANDY

e first chapter of this compact sur- sweeps from the first to the six- h century—from "revelation to nation." Then the story of the Church from the Reformation to the present is summarized in chapters which deal with the age of reform, the age of enlightenment, the age of progress, and the age of turmoil.

ORWOOD

Diligent efforts were made to keep the account short and clear; the book planned as a "concise introduc- and it succeeds in being just that. e author had two purposes in : to portray briefly the develop- of Christianity in the context of rn history, and to show how there into being the various denomi- ns, many of which are today man- ng an inner and continuing unity gh the Ecumenical Movement. e first purpose is a very difficult and I believe that it would take a of much more generous propor- to deal with it. It is perhaps not ind of thing that an introduction d be expected to do. t the second purpose is rather y done. It turned out to be the olling one, for it dominates the A person seeking facts about the ns and development of the denom- ns at work about him will prob- find here the basic information eds, and not in the somewhat ex- l, "catalogue" fashion of some book approaches, but set in the framework of history. e treatments are necessarily but useful bibliographies at the of each chapter point to the basic es and studies. At least at one the treatment is too brief—the e of English Independency, of parist Congregationalism, so tant for understanding develop- s in England and America, is not sufficiently clear. e treatment of the rise of Meth- , on the other hand, with its rstanding of the importance of the nist tradition in the Wesleyan ment, is nicely handled.

The emphasis of the book is on western rather than eastern Christianity, and on Protestantism more than Catholicism. This makes understandable the hasty treatment of Catholicism's struggle with modern social and political forces in revolutionary and restoration epochs, but might suggest somewhat more emphasis on the Protestant revival in Europe in the nineteenth century, with its accompanying free church movements.

But whoever takes on the unenviable but necessary assignment of trying to tell the story of modern Christianity briefly will be plagued by such considerations; everything cannot be included! And though a surprisingly large number of topics are touched upon, the book rarely seems overloaded with factual material.

As a first introduction to modern Church history for use in parish and classroom, this book will no doubt find many excellent uses.

Moravian Rebel

COUNT ZINZENDORF, *by John R. Weinlick. Abingdon Press, 240 pp., $4.75*

By DOUGLAS R. CHANDLER

John R. Weinlick has written a straightforward biography without a single literary or interpretive extravagance. Free from deductive moralizings, this kind of book reminds one of what Edwin Booth of Boston University School of Theology does in his addresses in Christian biography.

WEINLICK

It is a method that can be pleasing to the reader who wants to make his own conclusions from the given facts, but it can be frustrating to the analyst who always wants more facts and more documentation.

This is a remarkably lucid and succinct story of a strange and contradictory life. The simple telling of it intensifies its uniqueness. Count Zinzendorf was a Saxon nobleman, a Lutheran minister, a Moravian bishop, poet, missionary, religious mystic, an organizer and administrator of churches. More, he was all these at one and the same time, combining an incredible business itineracy with prayer, preaching, and private devotion.

Methodism's debt to Moravianism, particularly through John Wesley, is well known. The dependence on Peter Böhler and "the heart" Christianity of German pietism is real enough to give a fair basis to the quip that Methodism was "made in Germany." But the discords here were as great as the harmony.

Zinzendorf, although at one time professing to esteem Wesley "very deeply" as "of a single heart," later called him a false teacher and deceiver of souls; this, too, in the matter of Wesley's most characteristic doctrine, Christian perfection. The Count's dislike for Whitefield's predestination was no less pronounced. Wesley's departure from the Fetter Lane Society and the Moravian quietistic monopoly there was decisive.

But this biography treats these matters almost casually. They are set, as they should be, in the context of one man's life. This whole life, in turn, is viewed against the whole century in which it made so large a part.

Zinzendorf applied his Christianity to his world in several unique and embarrassing ways. So much expressed piety, so much zeal and emotion, so much praying, preaching and hymn-singing seemed out of place especially in a count. The nobility saw in him something close to a betrayal of their class status.

His Lutheran church found him zealously annoying and hoped to find him doctrinally suspect. For years he was exiled from his beloved Saxony. His ecumenical spirit and his schemes for church unity, particularly in America, were regarded as threats to denominational loyalties and patterns.

But to the Moravians, "displaced persons" of the eighteenth century, he was truly the "father" of their renewed church. By his guidance and protection the life and work of John Hus and the Unitas Fratrum of Bohemia were perpetuated to the modern world.

Count Zinzendorf's decision to become a minister and later a bishop, and the way the obstacles in his ecclesiastical path were circumvented, make a story of a fairly familiar kind in Christian history. "As episcopal consecrations go, it was a highly unusual affair . . . a clergyman of the Reformed Church consecrating a Lutheran to the episcopacy of a third church is hardly conventional."

By such apostolicity as this, irregular but authentic, Christian continuity has been achieved. In the reading of it, Methodists and many others will smile in indulgent recognition.

Zinzendorf was a great soul but he was not always free from error. The author of this biography describes him honestly. The excessive emotionalism,

the childish (rather than childlike) faith, the morbid and sentimental theology of the atonement, and all those "costly enthusiasms" into which both the Count and the Moravians lapsed for a time are faithfully told.

The result is a readable record of both the lovely and the absurd in one man, and an important addition long overdue to our still too empty shelves of good Christian biography.

The Great Disturber

MANY THINGS IN PARABLES (Expository Studies), *by Ronald S. Wallace. Harper & Brothers, 218 pp., $3.00*

By GEORGE C. BAKER, JR.

This is a disturbing book! This Scottish scholar and preacher thrusts sharply into your thinking "new and vital insights into the meaning of the Gospel."

You are disturbed to realize that the majesty and mystery, the judgment and mercy, and the claim to decision of Christ and his Kingdom, particularly as revealed through his parables, have neither awed nor commanded you sufficiently and significantly hitherto.

From thirty of Jesus' parables the author quarries many things, but central is Jesus' revelation of the truth about himself (*the* Truth) and his Kingdom (God's reign). Ronald S. Wallace insists that only by giving these stories "a Christological significance" can we properly understand them and gain insight into the mystery that is too diverse and deep for ordinary language.

The book groups the parables about "the mystery of the Kingdom," the offer, the cost, and the marks of citizenship, the tragedy of not entering this glorious Kingdom which both is and is to be, and it closes with "warnings to all."

Jesus becomes the Great Disturber who forthrightly and inescapably deals with sin and with sinners, both the flagrantly evil ones and those just "too busy to bother."

In these analogous pictures of common life Jesus speaks astringently of the devil, hell, judgment, separation, outer darkness, punishment, forgiveness, reconciliation, rewards, joy, the rule of God, and the everlasting blessedness. He is no lukewarm Lord. He burns hot with unbelievably patient mercy and infinitely longsuffering love. But that very love becomes a terrible wrath and an eternal judgment when hated and rejected by man.

The meaning of these parables is made quite clear and contemporary, but I am disturbed that in the past I have said so little about that of which they speak so much. The tremendously high potency of this kind of preaching of the Word has not gripped me. I have not felt my responsibility for the decisions and destiny of men as did the Seeker of the lost and as does this interpreter of the Seeker.

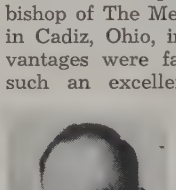
If you do not want a harvest of disturbingly powerful thoughts about ourselves and our relations to Christ and his Kingdom, do not let this author sow in your mind the seeds of his expository studies of the "many things in parables" which Jesus would teach us.

Peerless Orator

THE LIFE OF MATTHEW SIMPSON, *by Robert D. Clark. Macmillan Co., 344 pp., $5.50*

By PAUL MORRISON

Matthew Simpson was the sixteenth bishop of The Methodist Church. Born in Cadiz, Ohio, in 1811, his early advantages were fair for one who was such an excellent student. He answered rather reluctantly the call to preach and at the behest of his friends and associates, entered the Pittsburgh Conference.



CLARK

Some ten years later he became professor of Natural Science at Allegheny College and in 1839 became president of Indiana Asbury University (now DePauw). Here he served for nine years. Elected editor of the *Western Christian Advocate,* he served for four years before being elected to the episcopacy in 1852.

For many years he was the orator of Methodism. In spite of self-consciousness and bashfulness, he seemed to have inherited the Irish gift and turn for eloquence. Speaking was what he least could do as a youth.

Once he became a preacher, even with his voice and appearance against him, he utterly forgot himself, banished all thoughts of oratory and simply made the utmost effort to communicate to people in a way they could feel and understand. He pressed the truth with an intellectual integrity upon congregations in the most effective manner and with power which made him one of the greatest public speakers of his time.

During the Civil War he was act in public service, displayed a great triotic devotion, and was friend many public officials. He had kno Abraham Lincoln in Illinois. He honored in many ways. His fune oration for Lincoln immortalized name.

He was never a strong, rugg healthy individual. Several serious nesses hampered him in his work, ev in his episcopal administration. He d in Philadelphia shortly after the Ge eral Conference of 1884.

These few simple facts about Bis Simpson are familiar to those w know Methodist history. George Crooks' biography, *The Life of Bish Matthew Simpson* (Harper & Brothe out of print), is perhaps the outstan ing one even today. However, Rob D. Clark, chairman of the Departm of Speech at the University of Oreg has given us a modern version of t altogether remarkable life. Clar book does not add much new mater but its refreshing slant reac interests those who question the co munication skills of modern preachi

Clark has said again what many us knew—that Simpson was "den the opportunity for formal educati but acquired a measure of learning t evokes admiration and prompts rea praisal of the rudeness of our fo fathers."

The new angle which is Clark's d tinct contribution is that the story Simpson *is* the story of a growing, panding Methodism a century ago. was truly a fight for the status of Methodist Church.

Less favored economically, socia educationally, politically than ot denominations, Methodists were dra together by the common bond of th religion. Other denominations scor and ridiculed our uneducated mi try, the heretical doctrines, emotio forms of worship, camp meetings.

But the criticism only served to tensify Methodist loyalty and unity

Against this background, Bis Simpson—steeped in the class science, the Bible, and John Wesle fought his battles. Pastor, teacher, lege president, editor, and fina bishop, he was reshaping Methodism the pioneers. Eloquence was strength, and perhaps there is an ov emphasis at this point in Clark's bo

It is an interesting biography, ea read. His story of the "politicking" Simpson's episcopal colleagues wo shock present-day laymen who do want their ministers to "mix" in p tics!

The book has stirred in me a de to read Bishop Simpson's Yale *Lectu*

reaching (Nelson & Phillips, out nt). I want to see how a man who , tells young men how to *do it.*

wthorne's Theology

LIGHT BEYOND (A Study of vthorne's Theology), *by Leonard Fick. Newman Press, 184 pp., 50*

AUL LAMBOURNE HIGGINS

haniel Hawthorne's theology s a most rewarding study. Few ssional theologians have had such insight into the human soul as he great New England novelist.

FICK

Leonard J. Fick is head of the department of English at the Pontifical College Josephenium in Worthington, Ohio. In this book he gives well-written and careful appraisal of Hawthorne's religious views, as drawn from his life and s, his notebooks, stories, and s.

e author is obviously fond of his ct and is meticulously honest in aims. He admits that Hawthorne entially Protestant, of course, but ates, as should be well known by that the novelist never adhered ditional Puritan theology.

vthorne believed in a fatherly, ful God and in man's freedom of and in these basic aspects he with the Calvinism of his stern Colony ancestors. These beliefs, ner with his emphasis on the imlity of the soul and his acceptof the human and divine nature hrist, would make Hawthorne y Christian in the liberal tradi-

, however, asserts that these astions would put Hawthorne in the otelian-Thomistic line. Within specified limits this may be true, ne spirit of Hawthorne is essenthat of liberalism and not schosm.

vthorne was at his best when g with the issue of good and evil, ially in depicting consequences of While recognizing certain sinful ncies, he always held that the will n is free either to yield to or to temptation, and that the doctrine niversal depravity must be disd. He found the idea of original pugnant.

His concern was with actual sin, that for which a man by his own free will is responsible, and not with some farfetched notion about inherited sin. In *The House of the Seven Gables* (Dodd, Mead & Co., $3.25) there is shown the sociological influence of sin over a period of generations, and yet, even this vicious chain is broken when it is exposed to the natural, wholesome love of Phoebe and Holgrave.

In weighing Hawthorne's comments for and against Romanism, Fick is very fair. There is occasional bias, however, as when he refers to the sin of Dimmesdale, identifying him as a Puritan minister, but failing to point out that the vilest sinner in the *Marble Faun* (Houghton Mifflin, $3.50) is not the harassed Miriam or the lovable Donatello, but the Capuchin monk.

The Light Beyond is recommended to all who have an interest in both the literature and theology of Hawthorne. Ministers today could do no better in their study of theology than to turn again to the vivid and meaningful writings of this great novelist.

One in Christ

CHRIST AND HIS CHURCH, *by Anders Nygren (trans. by Alan Carlsten). Westminster Press, 125 pp., $2.50*

By NELS F. S. FERRE

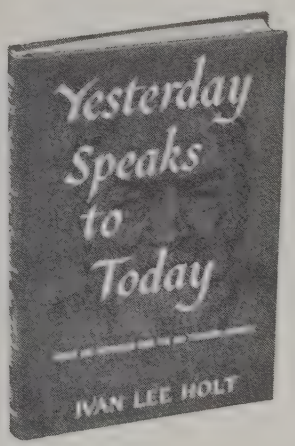
Anders Nygren is beyond question one of the world's great theologians. Most of his works have never been translated from Swedish, but he is well known especially by his work, *Agape and Eros,* translated by P. S. Watson (Westminster Press, $7.00).

Bishop of Lund, Nygren is chairman of the European section of Faith and Order's Committee on Christ and his Church. This work, therefore, is right down his central line of responsibility. To it he brings a logical skill that is rare. Those who want clear statements can have it here. Some will feel, however, that he is too neatly schematic.

The thesis of the book is that Christ and his Church belong inseparably together. Christ the Foundation united in his life three messianic traditions: that of Kingship, the Son of Man, and the Suffering Servant. Difficulty arose, both in him and in his followers, because of the general expectation along the lines of the first whereas he knew himself called, even from the time of his baptism, to be Messiah as Suffering Servant.

His temptations and sufferings were, therefore, not so much personal in na-

YESTERDAY SPEAKS TO TODAY



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resident bishop of the Missouri Area of the Methodist Church

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Here Bishop Holt demonstrates how the biblical message of yesterday speaks with clarity and insight to the problems Christians face today. **$1.75**

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ture, like ours, but were messianic. They were basically different from ordinary temptations and sufferings.

The Church is one in Christ because of a common Lord and a common Bread. The Christ has only one Body and offers only one Loaf. To refuse to accept other denominations than one's own at the communion table is therefore a matter of sinful judging.

Yet love must take on the burden of serious seeking for the Truth that unites. The indicative of union in Christ must be complemented by the imperative for union in the actual organization and attitudes of the body, or of the actual churches.

Christ and His Church makes clear, important, and interesting reading. Within the assumptions of traditionalistic Christianity this work is one of the best.

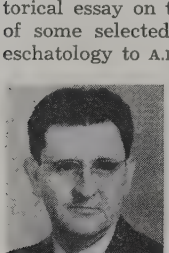
The critical historian may wonder whether the actual fact of the historical Jesus is not less literary and more genuine. If God as love became conclusively regnant in Jesus, his messianic role may have been less deliberate and more real, as the Son of God's love in, with, and through the human Jesus identified himself more naturally and organically with man. In any case, Nygren has a clear, biblical position that makes sense.

Social Questions

CHRISTIAN ESCHATOLOGY AND SOCIAL THOUGHT, *by Ray C. Petry. Abingdon Press, 415 pp., $5.00*

By HANS HOFMANN

This very scholarly volume intends to stimulate our thinking on "the relationship of the ultimate community to the present social order" by "a historical essay on the social implications of some selected aspects in Christian eschatology to A.D. 1500."



PETRY

The author presents an impressively vast number and variety of original sources, carefully analyzed from the point of view of a historian. The admirable intention to do full justice to the particular proof texts is carried so far that the purpose of the book and its basic unity are greatly obscured.

This means that a decisive lack of deep and persuasive interpretation as to the theological dimensions of the different texts lowers the value of this careful and diligent study.

The reader of the several chapters inevitably stands under the impression that not only more could be said but that it could be said with greater penetration and relevance. It cannot be expected of a pastor, by himself, to give as much time and theological reflection as is necessary to distill the actual significance of this book for the self-understanding of the Church.

But an even more fundamental question arises. Needless to say, the eschatological awareness in the Christian Church underwent a pointed and most significant change in the period of the Early Church and the Middle Ages. Its social implications are evident.

In turn, there is no question that the social, economic, cultural, and political setting in which the Church found itself in each phase of this period did not only influence but even largely determine the eschatological outlook of the Christian leaders. To have shown this is the undebatable value of this book.

It seems to us nevertheless that the real rediscovery of the ultimate community in its meaning for the respective social order must be ascribed to the Reformers. Only so can we fully understand why even their social conscience was sensitive and constructive to the point that it appeared to be revolutionary when compared to the medieval tradition.

Furthermore, the social question which underlies any present-day reflections on the relationship between eschatology and social thought is by necessity related to a development which has occurred at most only since the time of the Reformation.

This is a very accurate volume, which undoubtedly has high academic value and usefulness—especially for those who have specific historical interests in this period and in such a problem. But it does not render too relevant a service to our contemporary struggle for a new understanding of the fundamental problem of how to understand our present situation in the light of the eschatological reality.

Unless this problem is solved we shall lose the prophetic vigor of the Christian Church without which she *". . . is no longer good for anything except to be thrown out and trodden under foot by men."*

We are grateful to the author for having reminded us again of this task. But we shall have to set forth on a new investigation where we must focus more pointedly on the specific Protestant and modern predicament of the Church and its social responsibility.

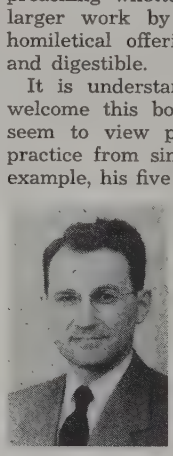
Bifocal Preaching

PREACHING ON THE BOOKS O THE NEW TESTAMENT, *by Dwig E. Stevenson. Harper & Brothe 268 pp., $3.95*

By JAMES T. CLELAND

Dwight E. Stevenson's two pr viously published pamphlets preaching whetted my appetite for larger work by him, and this ne homiletical offering is both palatab and digestible.

It is understandable that I shou welcome this book. Its author and seem to view preaching theory a practice from similar standpoints. F example, his five guiding principles f the framing of se mons (outlined pp. 10-18) are t ones battered in my course preaching—year year out—at Du University Divini School. We bo want bifocal exp sitions which a honest, simple, a up to date.



STEVENSON

This is a *h* book, a manual. He who runs will r read it easily, because it is design for the study desk in the company the Bible, concordances, and comme taries. Its reason for being is that t time has come (it really was alwa here!) to expound chunks of Scriptu —in this instance a whole book of t New Testament—in a single sermo

Stevenson obviously has suffer from the curse of the wee text tho oughly abused and of pulpit-fanci spun on single, misunderstood wor which chance to appear in Holy Wr He wants expository sermons. Am and amen!

Each book in the New Testament h a chapter to itself, except for the Pa torals which are combined. Each tackled with the same critical and co structive technics: first, "Worki Your Way Into the Book," an examin tion of the occasion, the theme, t outline, the vocabulary; second, "Pr paring Your Book Sermon," with su gestions of the cardinal idea, possi outlines, and modern titles. This is fine teaching device, driven home constant repetition.

There are two criticisms which m be made. If there is a second edition and there should be—the author oug to write an early, key chapter on t central theme of the New Testament a whole. There surely is one basic i

tation of which the various New
nent books are facets.
enson is aware of this for the
s; he has a prefatory chapter
d: "The Four Gospels: A Gen-
troduction." Is there not an even
r need for a similar chapter
summarizes the Gospel of the
Testament?
er most New Testament books
o large to be encompassed in a
sermon, or else the central idea
proposition) suggested has not
simplified enough. The outlines
o a series of sermons rather than
gle, separate addresses. I think
possible to discover that single,
l idea, provided more distillation
e.
is a book to own, to study, to
to regularly, one to make us
ul for such a teacher as Dwight
venson.

carlet Thread

OLD TESTAMENT SINCE THE
FORMATION, *by Emil G. Krael-*
Harper & Brothers, 320 pp.,
)

ARLES B. COPHER

his flood-tide period of book pro-
n in the area of biblical studies,
olume is an essential one for an
tion of the numerous books that
lready appeared and of many yet
ear. It presents views chiefly of
tant Christian scholarship on the
of the Old Testament in the
ian Church from the Reforma-
the present.
l G. Kraeling is well qualified by
round, interest, and training to
t the views as well as his own
s into the lives of the scholars
dvanced them.
ould it have any authority in the
ian Church and if so how is that
ity to be defined?" This question,
with respect to the Old Testa-
Kraeling regards as the master
m of theology, a problem which
ke a scarlet thread throughout
ian history.
eving that "all theology that
es in any way with biblical her-
hangs in the air until it is set-
he sets out to make a contribu-
informed discussion of the prob-
y giving insights into its history
the Reformation. His expressed
is that of making discernible the
eight and range of the stand-
concerning the meaning and
ity of the Old Testament for the
ian.
eling performs his task well, in

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a keenly analytic and objective manner. His presentation is comprehensive. Hardly any views of significance have been omitted, whether held by Old Testament scholars, philosophers, or theologians. An increased value accrues from the author's own remarks and criticisms which are given in the body of the text and in copious bibliographical notes on each chapter.

A Skeptic's Faith

EPISTLE TO THE SKEPTICS, *by David Wesley Soper. Association Press, 109 pp., $2.50*

By GEORGE HEDLEY

This might have borrowed H. L. Mencken's title, *Up From Methodism* (Dodd, Mead & Co., out of print), but David Wesley Soper has remained a Methodist. It tells of a long wandering through skepticism, yet of a wanderer whose skepticism persists after his discovery of a new world of meaning.

SOPER

As in the epistles of Paul, the autobiography recurringly sets the stage for the interpretation. Soper records, very simply and with evident honesty, his journey from an unreflective credulousness, through resistance and rejection, to a newly realized and warmly held faith. After each section of the narrative there is a (somewhat longer) discussion of its implications, and its wider application, for the spiritual life and moral judgments of the modern man.

Skepticism, the author holds, is a continuing necessity. One remembers Erskine's Lancelot protesting, "But can't a man be in a way of grace, and still ask questions?" Soper's reply is that a man cannot find the way of grace, and live in it, without asking questions all the time.

Chairman of the Department of Religion at Beloit College, Soper is a colleague of Chad Walsh. There must be remarkable colloquies between these two whose intellectual honesty drove them, much later than most men have stopped growing, to choose the Christian way and the clerical vocation.

There is not in this book the flashing wit of Walsh's *Campus Gods on Trial* (Macmillan Co., $2.50), but there is the same glory of conviction and the same urgency that the world may know.

Confusion Reigns

GREAT MORAL DILEMMAS PORTRAYED IN THE LITERATURE OF THE PRESENT AND OF THE PAST, *edited by R. M. MacIver. Harper & Brothers, 189 pp., $3.00*

By ROBERT H. GLAUBER

Despite all our efforts, philosophic relativism continues to hold its ground. I had hoped when I first saw this volume with its provocative title and impressive list of contributors, that it might do something to relieve the situation on the moral front. I fear it does not. Confusion reigns here in the name of individual opinion.

Great Moral Dilemmas is a collection of essays by distinguished writers in many fields based on addresses they gave at The Institute for Religious and Social Studies of The Jewish Theological Seminary. It is one in the "Religion and Civilization Series."

Each essay is ostensibly predicated on a moral problem suggested by a great work of literature: Shaw's *Major Barbara* ([included in *Selected Plays of Bernard Shaw,* Vol. I] Dodd, Mead & Co., $3.75), Wharton's *Ethan Frome* (Charles Scribner's Sons, $3.00), Euripides' *The Bacchae* (Oxford University Press, 85 cents), even the Book of Job, to name a few.

A brief introductory note states, "Each chapter in this volume represents solely the individual opinion of the author." This becomes all too apparent as one reads. There is little agreement here on just what constitutes a dilemma; even less on what the word *moral* means. The authors obviously had little, if any, contact with one another.

In his remarks about Herman Wouk's *The Caine Mutiny* (Doubleday & Co., $3.95), Robert Bierstedt says, "Consistency is . . . a canon of logic and a requirement of literature." Thus he points his finger at the prime weakness of this book. It is inconsistent to a frustrating degree! Its value becomes limited to what you can make of the disparate pieces; to the empathy you can feel for a particular essayist's point of view *without* regard for your opinions about the book he is discussing.

The basic idea is a sound one. Great literature inevitably suggests uses beyond its mere story line. The moral dilemmas inherent in some of the works selected are immense in their implications. But there is no consensus here on the term *moral dilemma.* (One writer even goes so far as to deny that the book he is discussing has one!)

We have therefore, a critical pastiche, a collection of varying l ary points of view; some pers some ethical, some homiletical, s scholarly, some verging on the triv *moralistic.*

Only one writer, William Tindall, speaking of *Billy Budd Four Great American Novels,* e by Raymond W. Short. Henry H Co., $3.50), attempts to tackle problem, and even he does it onl clarify his judgement of Melv novel. What he has done, how logically make his essay perhaps most rewarding in the collection.

All of this is a great pity. The c ments of men like Lionel Tril George Shuster, Whitney Oates, Robert Gordis, to list several of most distinguished contributors, c have carried great weight—had their thinking been brought to bea a single idea. United, they might h delivered a crippling blow to m relativism. As it stands, their shots hopelessly scattered.

A Visited Planet

NEW TESTAMENT CHRISTIANI *by J. B. Phillips. Macmillan Co., pp., $2.25*

By FRANCIS CHRISTIE

The rich and vibrant glow of Christianity of the New Testam shines through the pages of this b work by a popular Englishman, J Phillips. As the author points ou his introductory words of explanat one does not live with the pages of New Testament as intimately as he in working on his translations with being profoundly impressed with "suprahuman" qualities of the boo

There are two poles about which book centers: (1) the religion of New Testament and (2) the releva of this religion for the present scen

The author's main thesis is discer from this quotation: "I am convin that there will be no recovery of vitality and vigor of New Testam Christianity until we who call ourse Christians dare to break through c temporary habits of thought and to the resources of God." We touch th resources in the most meaningful only as we sense that this is, as Phil puts it, "a Visited Planet."

The style and development of book are such that those who are vit concerned with the freshness of New Testament proclamation will inspired to read the New Testament self. This is one of the rare quali possessed by Phillips—he makes feel that the New Testament spe through him.

lt Yourself

TO READ THE BIBLE, *by erick C. Grant. Morehouse-Gor- Co., 168 pp., $2.50*

ROY C. HODAPP

'Do it yourself" craze—so popu- the workshop, the yard, and the —is showing signs of also be- a thing of the mind. These are encouraging signs. If there is anything that contemporary Western man needs, it is to begin thinking again.

RANT

The picture magazine, the Cinemascope and Cinerama theatrical extravaganzas, and the television set have made of us receptacles into which propaganda ured, rather than intelligent beings whose minds search for

of the signs of revived thinking fact that the average layman is ting to read the Bible. He is dis- g that this is not a simple task. ought patterns, the language, ography, the chronology—all are .

erick C. Grant is attempting in lume to assist the confused lay- his worth-while endeavor. But ot convinced, after reading this hat Grant—or any other semi- rofessor—is the man for the

average layman, even the supe- yman (those on a higher cul- ocial, and intellectual level), is ignorant about the Bible. He e taught from the beginning. stor who has conducted an adult ourse recently is acutely aware

nite fruitfully the mind of the ry professor and the average is a difficult task. The professor bly falls into theological jargon es for granted basic facts con- the study of the Bible which man does not possess. Some por- Grant's book are extremely en- ing and stimulating for the minister—but this is a sure at they are too involved for the .

must write for either the ad- Bible student or the novice. To t to write for both in the same is to bore the advanced student nfuse the beginner. This is not

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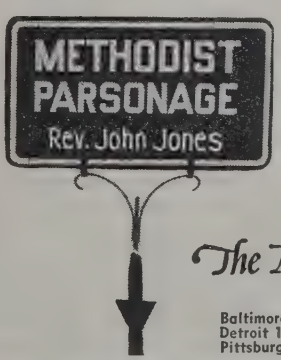

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to say that there is no value in this volume. It is a well-written, scholarly approach to the study of the Bible. Grant is to be congratulated for sensing the need for such a treatise.

My criticism of the book is more a criticism of the minister in the parish, including myself, for not attempting to write something similar. It is a task for which I believe the man in the field is better equipped than the scholar.

The Battle Goes On

HISTORY OF CHRISTIANITY, 1650-1950: Secularization of the West, *by James Hastings Nichols. Ronald Press Co., 493 pp., $5.00*

By JOHN WOOLMAN BRUSH

Every pastor should have this book. Not for easy pastime perusal. It demands patient and reflective reading. Nobody will be caught up by anything flashy here. I could almost wish the author had cut its length in two and baited it for a wider public, or for the so-called busy pastor.

Yet it has no notes or footnotes, so it is obvious the author is not aiming for the research scholar. It is really a very useful compendium, and it will be as useful in 1975 as it is today.

James Hastings Nichols writes of these past three centuries of Church history as "secularization of the West." In other words, his appraisal of modern Christian history is a sober one. He views dimly the prospects for a genuine Christianization of our enormous technological civilization.

That he does not weave his pessimism more closely into the texture of the book may be both a defect and a virtue, but great virtue certainly resides in his fairness, as well as in the evidence of his wide research. Clearly he writes as a believer, yet the skeptic could hardly quarrel with the justice of the narrative.

In spite of the restrained pessimism of the author, one finds "cheerfulness breaking through." The Christian movement suffers scandalous divisions, dismaying confusion in the face of totalitarian and materialistic morals, and seems often irrelevant to the actual human demands for help today.

Yet the Near East Relief, "initiated largely by American Protestant missionaries to save the Armenians of Turkey from total extermination," probably did save a million people. And the "Orphaned Missions Fund," raised from everywhere in Protestantism during the last war, "is one of the most striking instances of mutual help in Christian history."

One is encouraged to read how at Lausanne in 1926, the non-Roman churches had pondered "the deepest grounds of their divisions and had parted without anathemas or excommunications." And the Ecumenical Movement is creatively alive and marching.

Yet, of course, the big bad world is not giving the Christian faith an easy time, and this book does not encourage complacency.

Much is found in the book that could be found elsewhere only with difficulty. In the four periodic divisions of the book one may trace, for example, Roman Catholic and Eastern Orthodox history as well as Protestant. Valuable brief discussions may be found on German theological thought and on Roman Catholic theological liberalism.

The book is commended without any hesitation.

Passion for People

ADVENTUROUS PREACHING, *by James H. Robinson. Channel Press, 186 pp., $2.50*

By ALLAN KNIGHT CHALMERS

Adventurous Preaching (The Lyman Beecher Lectures at Yale), by James H. (Jim) Robinson—known by that affectionate nickname by thousands of young people around the world—is a torrential book.

Being a torrent, it has the unity not of the blueprint for a well constructed building but the often turbulent rush, with occasional eddies, of a fast flowing stream. This is no textbook on homiletics. Techniques are incidental to this revelation of a passion for people which real preaching is.

The minister must be "compassionate enough to lead the people" says the lecturer. "When a clergyman does not relate to the needs of people in warm, personal terms, it is usually the result of beating too straight a path from the retreat of the study to the safe vantage point of the pulpit."

He does not mean, by saying that, to minimize preparation for the morning service, which must be done so well that people come to the preacher. In the Church of the Master in New York City, they discovered that "our parishioners gravitated naturally, almost exclusively, to the one who preached. A break through from a parishioner to a non-preaching 'assistant' is rare. We therefore rotated our preaching schedule in a way that allowed each of us to preach about one third of the time. We suspect," he adds keenly, "this would also work in other churches."

Teaching Methods

TEACHING FOR RESULTS, *by F ley B. Edge. Broadman Press, pp., $3.00*

By HOWARD M. HAM

Here is a book that church-sc teachers in small churches will e reading. The issues dealt with are t with which they have been wres week by week.

There is reassurance for those have been accused of being " fashioned" in t educational m ods. Although ineffectiveness the Sunday sc is pointed vividly, the in quacies of newer educati approaches fo in large chur are equally sc

EDGE

The author this wide-ran survey of religious education is fessor of Religious Education in Southern Baptist Theological S nary. His basic assumption in this is that if Sunday-school teachers be more specific in formulating objectives, and select their lear experiences with more care, the effectiveness of the Sunday school be largely eliminated.

The suggestions that interpers relations be looked at when teachi ineffective, that learning experie be selected in terms of the lear needs, that home-church co-opera be stressed, and that testing proced be applied to the Sunday schoo seem to indicate that Findley B. is more congenial with modern ed tional approaches than he would to admit.

Despite the probable popularit the book with teachers in s churches, there are some weakne that will reduce the book's ove effectiveness. The topics are treate superficially that most readers find little concrete help in doing Edge may convince them they sh be doing. The educational psycho reflected in the concrete suggestio uninstructed by most of the findin the last twenty years or more.

Religious education as advocate this book is essentially the time-h ored process of biblical instruc with little understanding of the pr of developing the total Christian sonality.

The book deals with secondary

ıd the basic issues in the im-
ent of religious education are
ı seen. Much of what is said is
t not very important. This is
essarily a weakness in the book,
is designed for teachers in
urches, not for formulators of
onal theory.
re encouraging aspect is that
ıor writes clearly and interest-
is youthfulness is in his favor.
s yet time for more profound
than this book reflects, and
s ability to express himself,
ay yet make significant con-
ıs to the field of religious edu-

eers of the Faith

PROPHETS—PIONEERS TO
STIANITY, *by Walter G. Wil-*
Abingdon Press, 223 pp., $3.50

IAN PRICE LOVE

book offers a fresh approach to
y of an old theme. The prophets
ved and their message evaluated
in the light of the
total experience of
Israel's life. The
author's purpose is
to show how their
message, born of
that life, pioneered
our Christian faith.
Hence he studies all
phases of Hebraism
which he believes
contributed to the
rise of the Old Tes-
tament prophets.

LIAMS

mmarizes the work of archae-
who have recovered evidence
y ancient customs. He recapit-
the data of text and canon,
ntary sources, and later re-
He scans the relation of Israel's
to that of surrounding peoples.
nines the relation of the prophet
riest, the lawgiver, and the later
otist. He traces the rise of pro-
l prophetism and its relation to
ctice of magic.
is particular aim, all along, is
v that the prophets as pro-
and teachers of religion were
the product of their particular
t were participants in the de-
nt of a religious experience
s as broad as life itself.
esults of such an approach are
good. The reader sees the
not as an isolated individual,
part of the stream of thought
ctice. He learns to think of the
not in pigeonholed categories
reformer or ethical teacher or
nouncer, but as discoverer with
his people of the God of their fathers and receiver of the Word of that God in new and vital forms.

He sees the prophets not simply as forerunners of the Christian faith or predicters of our beliefs, but as men who helped mold our own knowledge of God, our concept of worthy living, our hope of life after death.

It is true that such considerations occupy about three-fourths of the book and leave space for the treatment of only five particular prophets. Yet the five selected are chosen not alone for their significant messages but because they have left us special information about their lives. Amos, Hosea, Isaiah, Jeremiah, and Ezekiel are men in their own right.

We may not always agree with the author's reconstruction of their lives from the available data, but always he is interesting in style and deep in observation.

His stress on Isaiah's combination of the bizarre and the majestic, on Hosea's insistence that love not only roots in God but must anticipate response in man, on Jeremiah's discovery of prayer both as a retreat for a suffering soul and as balm for a ruined nation—these and more insights are freshly studied and trenchantly expounded.

Some of the author's assumptions are unfortunately stated in rather dogmatic fashion, and among these are several that may seem to be one-sided opinions. Probably the majority of scholars today would not agree that the eighth-century prophets were the first to teach monotheism.

Since Walter G. Williams does such yeoman service in showing that the prophet is not necessarily in conflict with the priest, why does he assume that the same prophet must perforce be in conflict with the apocalyptist?

Such questions cannot, however, take away from the achievement of the book, which is great and timely—the putting of religion at the center of a real life experience.

Reviewers

GEORGE C. BAKER, JR., professor of Homiletics, Perkins School of Theology, Southern Methodist University, Dallas, Tex.

JOHN W. BRUSH, professor of Church History, Andover-Newton Theological Seminary, Newton Center, Mass.

ALLAN KNIGHT CHALMERS, professor of Preaching and Applied Christianity, Boston University School of Theology, Boston, Mass.

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JAMES T. CLELAND, professor of Homiletics, Duke University Divinity School, Durham, N. C.

CHARLES B. COPHER, professor of Old Testament, Gammon Theological Seminary, Atlanta, Ga.

NELS F. S. FERRÉ, professor of Philosophical Theology, Vanderbilt University Divinity School, Nashville, Tenn., and author of *Making Religion Real* (Harper & Brothers, 1955)

ROBERT H. GLAUBER, Episcopalian layman of Chicago, Ill.

HOWARD M. HAM, associate professor of Religious Education and Psychology, Iliff School of Theology, Denver, Colo.

ROBERT T. HANDY, assistant professor of Church History, Union Theological Seminary, New York, N. Y.

GEORGE HEDLEY, professor of Sociology and Economics, Mills College, Oakland, Calif., and author of *The Minister Behind the Scenes* (Macmillan Co., 1956)

PAUL LAMBOURNE HIGGINS, pastor of Hyde Park Methodist Church, Chicago, Ill.

LEROY C. HODAPP, associate pastor, Meridian Street Methodist Church, Indianapolis, Ind.

HANS HOFMANN, assistant professor of Theology, Princeton Theological Seminary, Princeton, N. J., and author of *The Theology of Reinhold Niebuhr* (Charles Scribner's Sons, 1956)

WILLIS LAMOTT, professor of Christian Missions, San Francisco Theological Seminary, San Anselmo, Calif.

JULIAN PRICE LOVE, professor of Biblical Theology, The Louisville Presbyterian Seminary, Louisville, Ky.

PAUL MORRISON, pastor of Central Methodist Church, Lansing, Mich.

JOHN J. RUDIN, II, teacher of Speech and Worship, Duke University Divinity School, Durham, N. C.

BOOKS Briefly Noted

ADVENTURES WITH THE KRUS IN WEST AFRICA, ***by Walter B. Williams and Maude Wigfield. Vantage Press, 146 pp., $2.95***

An account of the experiences of a Methodist missionary and his wife who served for twenty-eight years on the West African coast.

GOD IN SEARCH OF MAN, ***by Abraham Joshua Heschel. Farrar, Straus & Cudahy, 437 pp., $5.00***

In reviewing this writer's book *Man's Quest for God* (THE PASTOR, June 1955, p. 42), Georgia Harkness described him as a mystic: not in the negative sense, but in the joyous, searching sense. This is evident in *God in Search of Man,* which is a philosophy of Judaism, treated in a topical fashion, interpreting the sub-themes under the main ideas, "God," "Revelation," "Response."

THE DEHUMANIZATION OF ART AND OTHER WRITINGS ON ART AND CULTURE, ***by Jose Ortega y Gasset. Doubleday Anchor Book, 187 pp., 85 cents (paper)***

These are five long essays by the Spanish philosopher and author of *The Revolt of the Masses* (W. W. Norton & Co., $3.50). He is known for his lucid style and wide range of interests as well as his originality of thought.

RELIGION IN THE MAKING, ***by Alfred North Whitehead. Macmillan Co., 160 pp., $3.00***

This book is a re-issue of the Lowell Lectures for 1926, delivered in King's Chapel, Boston. The Preface states, "The train of thought which was applied to science in my Lowell Lectures of the previous year, since published under the title, *Science and the Modern World* [Macmillan Co., $4.00], is here applied to religion."

THE EFFECTIVE CITY CHURCH, ***by Murray H. Leiffer. Abingdon Press, 232 pp., $3.50***

Revised edition of a useful book that speaks to the critical question as to how the church shall minister to the problems of city living today.

THE LIFE OF JESUS CHRIST, ***by J. W. C. Wand. Morehouse-Gorham Co., 208 pp., $3.40***

A life of Christ, written for the lay reader by the Bishop of London.

NEW MISSIONARIES FOR NEW DAYS, ***by E. K. Higdon. Bethany Press, 198 pp., $2.25 cloth, $1.75 (paper)***

In the interest of getting the right people with the right preparation for missionary service, the Disciples of Christ, through their United Christian Missionary Society, have developed a comprehensive, "integrated program of selection and preparation, marked by the use of contemporary testing procedures." One of their missionaries, who served as Executive Secretary of Missionary Selection and Training for a number of years, describes and appraises that enterprise in this book.

CAESAR THE BELOVED ENEMY, ***by M. A. C. Warren. Alec R. Allenson, 94 pp., $1.00 (paper)***

In three lectures published here in booklet form, the writer attempts a preliminary examination of some aspects concerning the significance of the relationship between Church and state in the missionary enterprise of the Church during recent centuries. He finds little attention given to this subject elsewhere. These were the Reinecker lectures at the Virginia Theological Seminary, Alexandria, Virginia in 1955.

THE EUCHARIST AND THE CONFESSIONAL, ***by F. D. Joret. Newman Press, 192 pp., $3.50***

For those interested in the Roman Catholic viewpoint, this officially approved book outlines the sacraments in general, and then studies more closely the Eucharist and the sacrament of Penance. There is also a section dealing with some spiritual exercises.

THE AGE OF CONSTANTINE THE GREAT, ***by Jacob Burckhardt*** **(trans. by Moses Hadas).** ***Doubleday Anchor Book, 386 pp., $1.25 (paper)***

Covering the period of transition between the ancient and the medieval world, this book treats an epic of history that was crucial in the life of the Church. First produced in 1852, this work is now presented in compact, inexpensive form.

ON THE NATURE OF MAN, ***by Dagobert D. Runes. Philosophical Library, 105 pp., $3.00***

A kind of humanistic philosophy that reminds one somewhat of the wisdom literature of sages. Some of it is true, some of it is obviously false, much of it is amusing, and all of it is thought-provoking.

A NEW TESTAMENT WORDBO ***by William Barclay. SCM B Club*** **(members only),** ***128 pp.***

A professor of New Testament Trinity College, the University of G gow, illuminates here some of the r important Greek words of the N Testament. The book grows out series of columns prepared by the thor for the *British Weekly.*

BY FAITH ALONE—THE LIFE MARTIN LUTHER, ***by W. J. K man*** **(trans. by Bertram Woolf).** ***Philosophical Library, pp., $6.00***

This is a popularly written biogra of the Great Reformer, which the thor says was written with his par ioners in mind while serving as a pa priest. At present he is professo Church History in the University Amsterdam.

BISHOP HOLLAND NIMMONS TYEIRE, ***by John J. Tigert, Vanderbilt University Press, pp., $4.50***

Story of a bishop who was a cen figure in The Methodist Episc Church, South, and in the buildin Vanderbilt University. Told by grandson, formerly United States C missioner of Education and Presi Emeritus of the University of Flo Bishop McTyeire, at his death in ruary, 1889, had served forty-four y in the ministry of his church.

THE REPORTER READER, ***edite Max Ascoli. Doubleday & Co., pp., $1.00 (paper)***

Some of the best articles on pol economics, and religion from on the nation's outstanding liberal in pretative magazines.

WEDDING ADDRESSES, ***compile J. W. Acker. Concordia Publis House, 168 pp., $2.25***

A few well-chosen words to couple about to be married are like be long remembered. For the pa who has found a place for a five ten-minute sermonet at the wed this collection by various conserv pastors will be helpful.•

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ur Right to Say It

(*Continued from page 1*)

onders, at times, if the reading of of great and godly persons actually a real and uplifting and trans- experience; or, for the majority, if stant, wholesale, incessant, and us use of such material will even- ecome a total substitute for the on and cultivation of all personal

e Father's earthly house (as in prayer should always be natural, spontaneous, and "the expression ovement of the whole person God-

ver proxy praying prevails there d to result a one-man-church. ntism must build on a far more ntal and inclusive basis than this! llection serves, Methodism in the characterized by plural participa- ublic praying to the spiritual de- nt of the individual "pray-er," the on of the congregation and the God. . . .

NORMAN PAUL BABCOCK
uis Obispo, Calif.

Carter's Approach

: Congratulations to Brother Car- is article on "This is Natural Evan- [Apr., p. 6]. We have long needed e in our churches in steady, slowly but faithful and voluntary mem- Our present technique of goose- barn-storming evangelism makes of creating within our churches es of dead driftwood. We are com- d by Christ to grow live trees in a om which God's temples might be

ree wholeheartedly with his ap- o Christlike evangelism, and sin- ope that his words are taken to authorities that continue to insist emote control approach. . . .

HERBERT THOMAS
Methodist Church
owa

ngless Formalism

: Nolan B. Harmon has given a l helpful discussion in his "Are We Toward Formalism in Worship?" 4]. . . .

that Harmon has uncovered a s in our Methodist worship when "the average Methodist was never tain about the meaning of the sac- " Though a pastor, I am one of verage Methodists." I have grad- om seminary, read books and arti- the subject, listened to lectures, ted in discussions, prayed, and still certain. In fact, the more I study e confused I become about what aments are supposed to mean in hodist Church.

out Roman Catholic understands his belief in transubstantiation) that the bread and wine of communion are the actual body and blood of Christ. Further, he understands (through his belief in the apostolic succession) that as the priest gives him the bread he receives the body of Christ from the hands of Jesus Christ himself. . . .

As Methodists, though, what are we supposed to believe? I was taught that Protestants do not believe either in transubstantiation or in the apostolic succession. Yet we have to tell our lay people that one man can conduct a communion service, another man cannot. The distinction is not specifically related to age, education, training, or ability. The only thing that seems certain is that the sacraments must be carried out under the supervision of a duly authorized representative of the church. The question might be raised "Does the validity of the sacrament depend upon the authority of the church, or upon the faith of the recipient?" . . .

The Article of Religion XIII defines the church as a congregation in which "the pure Word of God is preached and the sacraments duly administered." We are now in the strange position that some of our ministers are authorized to preach the pure (?) word of God, but not to administer the sacraments. Until someone can explain to our lay people *why* this is the case, we force them into either "the meaningless following of a form, or the following of a meaningless form."

Are we headed for formalism in worship? Brother, we are there!

JOHN C. COX
Methodist Church
Wiley and McClave, Colo.

Relationships

EDITOR: I find "Our Foundering (should it not be *floundering*?) City Churches," by E. Jerry Walker, and "New Strategy for City Churches," by J. Edward Carothers [Apr., pp. 2, 4] quite interesting and somewhat disturbing.

For all the words written about purpose in Walker's article, there is nothing said about ministering to the primary need of people—fellowship with God and men. It is agreed that "Our message is a redemptive one, founded on the promise and the Gospel of Jesus Christ." But how many of our presently ineffective city churches would assert that this *is* their message already.

It does not add to our knowledge to point out that persons within an urban area are in desperate need of deep primary relationships. . . .

Walker lays a foundation which can support many different structures—would that he had developed his concept of group work and primary associations within the city church.

The same lack of emphasis upon relationships is found in Carothers' article: his great emphasis is upon the preaching message of the city church. A dynamic "voice" within the pulpit proves to be an effective drawing card, but what is the central purpose of our ministry? . . .

Carothers is to be thanked for his insights into the need for a ministry of colleagues, each with definite responsibilities in different areas. . . . I say amen to his words that some ministers who enjoy the "high privilege of working together in a staff relationship should try to get religion fast" provided Carothers means that this "religion" should then permeate the whole church.

Let's have a few articles on the "Possibilities of Creative Groups" within the urban church.

HENRY L. GERNER
Calvary Methodist Church
San Jose, Calif.

Ridiculous Comparison

EDITOR: I was interested in the article by E. Jerry Walker. . . . Jerry has done a wonderful work where it was long past due and should be given all the praise that can be mustered. . . .

However, it sounds strange to hear Jerry taking "pot shots" at others who do a work that he knows nothing about. When he starts generalizing about "another church" with a settlement program in a "similar" neighborhood, he simply has his facts twisted.

Any comparison with the West Side Christian Parish by one serving St. James is ridiculous as anyone acquainted with the facts knows.

I only wish that Jerry's sweeping generalizations could be true, but they are not. It is nothing new for the Halsted Street Institutional Church to do social work. It started social work in a neighborhood which was the "bloody 21st" long before St. James was dreamed of to serve the elite clientele which built mansions in the suburbs of its day. There has been no white collar movement into the neighborhood of Halsted Street Institutional Church, nor is St. James surrounded with industry.

As one who faced the problems with Archie Hargraves, John Regier, and the many other *Christian* workers in a world which Jerry Walker knows only vicariously, I know what the Church can do in a settlement house. I know that all such men work under the handicap of lack of support because there are so many who are ignorant of the life these men are working with. . . .

No matter where I go I find useful "graduates" from the settlement houses. Only the other day a teacher in Alaska said to me, "If it had not been for a worker coming to my home (yes, a Roman Catholic home) and getting me interested in a club at Howell House I dread to think what might have happened to me." Her husband (a former Roman Catholic from Chicago and also a settlement house product) is now on the vestry of an Episcopal church here in Alaska. Neither of these useful Christians joined the churches which sponsored the work of which they were a part. . . .

The settlement house worker reaches into the community and works with individuals and groups. . . . He is not only concerned with people of a particular faith, race, or culture. He knows that in such social situations as I am discussing there is

(*Continued on next page*)

Your Right to Say It

(*Continued from preceding page*)

a need in the life of these persons, the homes, the social groups (gangs) and the community, and the Gospel equips him to accept these persons and institutions as normal in the imprisoned relationship.

No, Jerry Walker is not wrong when he talks about the neighborhood of St. James church. But there is much which he does not know. Jesus was not simply looking for a convert when he saved the adulteress—he was interested in her.

PAUL W. CATON
Ketchikan, Alaska

False Assumption

EDITOR: J. Edward Carothers' article sounds a lot like the Oriental excuse for polygamy. You should have one wife for cooking, one for housekeeping, one for bearing children, etc.

It is obvious that we need to help the city church as well as the rural church. If preaching is a minister's highest calling, the preaching of a polished product comparable to Frost's poetry, then our rural people are entitled to it also and such a production is equally impossible for the rural pastor.

I believe Carothers' basic assumption that if we can only shut ourselves up with books and pencil and paper we will be great preachers, is false. Such a program produces lecturers, not Christian preachers.

We need a new strategy for the city church and some steps toward division of labor but the specialization advocated by Carothers will lead us to ruination.

ARTHUR F. HAGY, JR.
Broadway Methodist Church
Broadway, N. J.

In Self-Defense

EDITOR: I am so often wrong that when I am partly right I must come to my own defense! G. F. Hubbartt [May, p. 48] is correct in saying that Bishop Fred Fisher did not like the administrative work of the episcopacy, but his was a much more profound objection than that. If reader Hubbartt will read the biography *Frederick Bohn Fisher, World Citizen,* written by Welthy B. (Honsinger) Fisher [Macmillan Co., out of print], he will see what I mean. . . .

There is ample evidence to indicate that while reader Hubbartt is correct, so am I, and for the latter I am most grateful!

EMORY STEVENS BUCKE
College Department, Abingdon Press
Nashville, Tenn.

Dislikes Cynical Attitude

EDITOR: W. Maynard French's "A Methodist Plan of Communion" [May, p. 25] is an interesting and informative historical study. There is need for understanding the communion service and for proper and dignified officiation. There may even be few (not many, I hope) who will incorporate the Great Entrance into the communion service.

But I am concerned over the cynical attitude expressed in such statements as: "Seeing the elements at the head of the procession, reminding us of Christ's walk to the cross, might also cause a parsimonious congregation to exuviate their niggardliness and make some sacrificial offering to the ushers." There is a clever use of words here, but I sense the recurring tendency on the part of our neoliturgical brethren to disparage the congregation. This is, to me, both unfortunate and unwholesome.

One never adds sanctity to the clergy the Protestant church is more than its clergy and its liturgy. It consists not of those who simply know the tradition and the rubrics, but those who come to the Lord's Table motivated by humility, contrition, love and charity. In the Methodist ritual, the words of the Invitation put it in terms unmistakable and understandable to clergy and laymen alike.

JOHN L. KNIGHT
Trinity Methodist Church
Columbus, Ohio

Has Nine Choirs

EDITOR: After reading "A Church With Eight Choirs" [Apr., p. 31], I couldn't resist telling you of our Washington, D. C., church which has *nine*.

Mt. Vernon Place Methodist Church has a choir for every age group—the Cherub, Seraphim, Carol, Chapel, and Vesper Choirs are composed of youngsters; and the Angelus A Cappella, Cloister, Sanctuary, and Men's Choirs are for adults. It also has two organists and a string ensemble.

Mt. Vernon takes great pride in its outstanding minister of music, R. Deane Shure, who has been serving the church for thirty-five years, having spent close to fifty years altogether in Methodist church music. He has devoted his life to church music. . . .

Mt. Vernon has a membership of 4,376, and its minister is Albert P. Shirkey.

GLORIA JOHNSON
Washington Area Methodist Information
Washington, D. C.

Camel's Nose in the Tent

EDITOR: I am disturbed to read that the recent General Conference has laid hands on the one good publication of our church "Dedicated to the Minister's Workshop." THE PASTOR is to become *The New Christian Advocate,* all 130 pages of it; for church leaders and pastors.

It is this dual approach that concerns me—"for church leaders and pastors." In THE PASTOR we had a magazine that spoke to the need of the preacher, the church administrator, the work of a pastor, with a dash of biblical scholarship for flavoring. Now comes the "camel's-nose-in-the-tent," with its 130 pages of *The New Christian Advocate* bearing messages of crusades, quotas, achievement graphs, ringing testimonials of "projects" launched. And where does this leave THE PASTOR?

I sincerely hope that this new magazine will continue to offer to the "working" ministry the "workshop" assistance that made THE PASTOR one of the finest publications of its kind that I have ever seen. It's a good trick if you can do it—take publication that has been declining in peal and circulation through the ye mix it with a publication that has growing in appeal through the years, get from such a marriage a produc union.

I am from West Virginia but I hav streak of "show me" in my makeup the meantime I am saving *all* my copies of THE PASTOR. After all, they "Dedicated to the Minister's Worksho

TALMAGE MALLO
Saint Andrew Methodist Church
Saint Albans, W. Va.

Many Need Long's Study

EDITOR: Is there any place where we get reprints of "An Outline Study of Committee on Pastoral Relations," by G. Long [Mar., p. 32]? I think every toral Relations Committee ought to ha copy of this. . . . A great number of committees in the smaller churches hav idea of their task. I would like very m to secure extra copies of this article my committee.

WAYNE B. PR
Sheridan Methodist Church
Sheridan, N. Y.

Corrects J. W. Reed

EDITOR: The article by J. W. Reed [p. 9] entitled "International Alternati needs attention and correction. I q from his fourth paragraph: "The Un States is now watching over a China according to Joseph Alsop, is 'small an process of withering away' while across miles of water is another China whic 'vast and growing stronger by month. . . .'"

Contrary to Reed and Alsop is the praisal of the situation by President Ei hower, Secretary of State Dulles, and of our leading statesmen, as well as great majority of the people of Ame They believe that the mainland of C was unlawfully acquired by the Com nists. . . .

The author cites the fact that Engl France, and Germany have the convi that fear is the basic cause of wars. O contrary, fear is often a deterrent to If the Soviets were not afraid of the tential war strength of the United St they would proceed in taking over c nations. That has been their avowed pose and still is. . . .

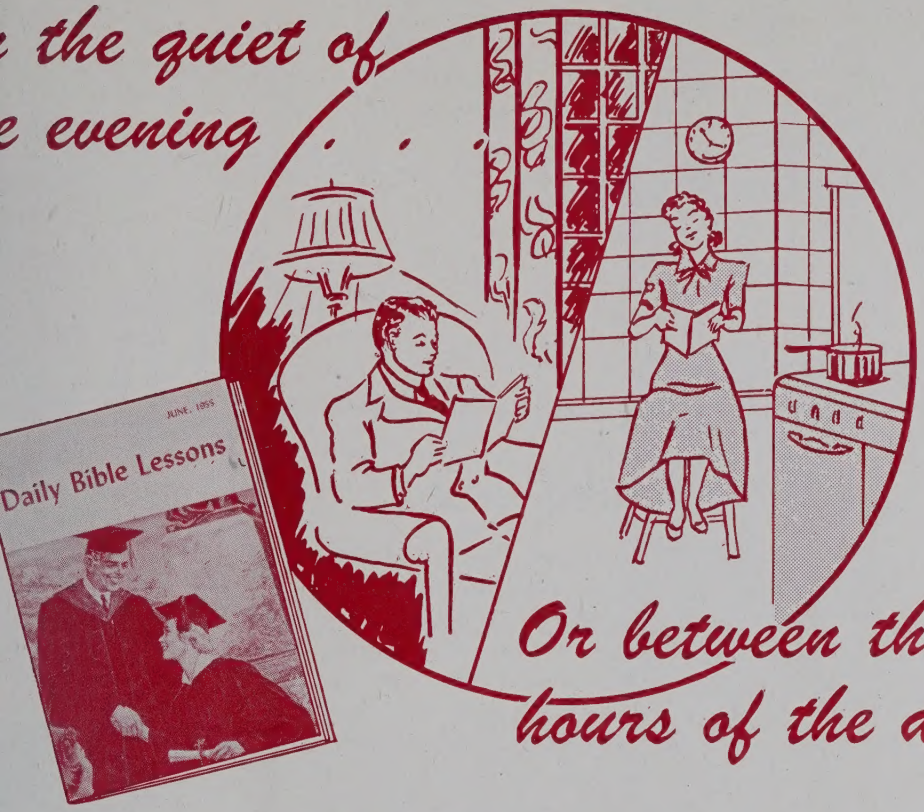
The writer also says that Chiang shek has troops on Quemoy and Matsu parently for the purpose of irritating Communists. He's right, they should b ritated. . . .

The record proves we are not impe istic. . . .

The writer says the Communists human beings. No doubt there are in Russia and China that are good hu beings, but they are shackled by leaders who are human beings posse of devils. . . .

G. C. REC
Shell Beach, Calif.

the quiet of
e evening . . .



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Suffering Grace

Nearly forty years ago a boy in his 'teens was whiling away the monotony of sermon-time by practising shorthand. He was much more concerned with the ideal of a verbatim record than with the rebuke of the text, 'We hid, as it were, our faces from him.' But, whilst his hand kept pace with the preacher's words to the very end, his mind and heart were taken captive by the preacher's vision of the incomparable grace of Christ, and of the ungraciousness of man's frequent attitude of indifference to Him. As the preacher reached his end, the hearer resolved to make his beginning, as a disciple of Him who is still despised and rejected of men. It was the discovery of the great evangelical appeal of suffering grace, which is the very heart of the Gospel of divine love. . . .

—H. Wheeler Robinson, in *The Cross in the Old Testament* (Westminster Press, 1955)

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